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THE

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 1.

JANUARY, 1883.

ON THE RELATION OF SPIRITUAL CAUSES TO THE PRODUCTION AND CURE OF DISEASE.

I.

THE New Church is eminently in a position to view all questions affecting man and his duties to God and to his neighbor, with clearness and definiteness. It believes that the writings of Swedenborg cast a flood of light upon the Holy Word, by means of which we are enabled to see more distinctly the true teachings of that Divine book; and that any man, no matter how well informed he may be, would, with the aid of the teachings of Swedenborg rightly understood and affectionately received, think more clearly, reason more correctly, and come to more just conclusions than he otherwise would. It believes that the light and heat which are being diffused in the minds of men from the Lord in his second advent, give a clearness and earnest sincerity to the discussion of questions affecting the general good, which have been wanting to former ages; and that as this light and heat become more generally received into willing minds, discussions will be conducted on a more rational basis, and be more conducive to the amelioration of the condition of man in this world.

For these reasons it seems useful that the New Church should not remain silent on any question of practical interest

to the community, but should endeavor humbly and patiently to bring to its consideration such knowledge and light as its teachings yield. Especially desirable is such a course, when a wide difference of opinion on the subject is developed within the Church itself.

A question which is deeply interesting many people at this time is, Will the Lord cure bodily disease in answer to prayer? The majority of people in all the churches, including our own, as indicated by individual expression of opinion, and by the utterances of religious and secular papers, answer this question in the negative. There is a general tone of derision in these expressions, and allusions to fanaticism, which show an almost total unbelief in the world, as to the efficacy of such means to produce the result alleged.

Let us examine some of the objections urged against giving credence to such cures, and, if possible, let us discover their true force. In the minds of Christian believers these objections obtain only against the propriety of such a belief *at this age of the world.* The only exception to this seems to be in the cases of some New-Church people, who believe that the cures recorded in the New Testament did not actually occur, but are merely relations in correspondential language of spiritual facts. With this exception Christian people believe that such cures were once possible.

It cannot reasonably be doubted that the Lord, when he was upon the earth, cured the sick. Indeed, this seems to have been the work which he loved most on the natural plane, and was most frequently engaged in performing.

"He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them."

Neither will there be a doubt in the minds of Christian people that the Lord conferred this power on others.

"He called unto him his twelve Disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Instances are recorded in the Acts, where they continued to exercise this power, when the Lord was no more present to the natural sight. Furthermore, the Apostles enjoined this office upon the rulers of the Church, as a duty.

"Is any sick among you," says James, "let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up. The effectual, fervent prayer of a righteous man availeth much."

It is almost universally acknowledged in the Christian Church, that these means were effectually used for the cure of the sick in the days of the Apostles, and for two or three centuries after the Lord's ascension. It is nearly as universally claimed in all branches of the Christian Church, that these cures are not permissible in these days, because, as it is said, the age of miracles has passed; and the New Church justifies this objection by quotations from the writings of Swedenborg. The fallacy which lies in this objection is grounded, as is frequently the case in discussions in the New Church and elsewhere, in a failure to define the terms which are used, and to discriminate between species of facts which are alike generically. If we talk about miracles as a general term, without recognizing that there is a difference in their nature and character, we shall not get Swedenborg's meaning. When he says in A. C., n. 7290, "Among those who are in internal worship, that is, in charity and faith, miracles are not wrought, being baneful to such, because they force belief, and what is forced is not permanent, but is dissipated," he is speaking of the kind of miracles that were done among the Israelitish and Jewish people, who were solely in external worship, and not in internal. He enumerates as such miracles in the same number "the miracles in Egypt, the Red Sea divided, and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day, and the pillar of fire

by night, and the manna daily showering down from heaven; Mount Sinai in smoke, and Jehovah speaking out of it." These were, in order to compel somewhat of an external belief in Jehovah as God, that communication with heaven might exist thereby, and not be wholly lost. Miracles of this kind, which are clearly a deviation from the laws of nature as generally manifested, are *not* given at this day, because "the internal things of worship, which are faith and charity, must be implanted in that which is free, for then they are appropriated, and the things so appropriated remain; but those which are implanted in compulsion, remain out of the internal man in the external; for into the internal man nothing enters except by intellectual ideas, which are reasons, for the ground which receives is there the illustrated, rational mind." He closes this number by saying that *such* miracles would contribute nothing towards faith "at this day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the sort which occurs and is not attributed to nature, is denied; for a spirit of denial reigns universally against the Divine influx and government on earth. At this day, therefore, if the man of the Church were to see the veriest Divine miracles, he would first bring them down into nature and there defile them, and would afterwards reject them as phantasms, and lastly, would laugh at all who attributed them to the Divine Being and not to nature."

Is not this just the attitude of the world towards a class of mighty works which may be permissible at this day, and with which the Lord is in the effort to bless humanity? How do we know that these works are properly designated miracles, that is, are deviations from the established laws of nature?

It is impossible for the human mind to determine what the established laws of nature are, and what the deviations therefrom. Miracle is a mere arbitrary term to our limited finite knowledge. That which is supposed to be a law of nature in one century, is discovered in the next to be a fallacy,—a mere appearance. Laws of nature are discovered in this generation

which produce results, the prophecies of which would have been received with derision by our fathers. The occurrence, the idea of which would be to our minds a miracle, will be a common place incident a century hence. Swedenborg says that "*all* things which appear in the three kingdoms of nature are produced by an influx from the spiritual into the natural world, and considered in themselves are miracles, although on account of their familiar aspect and their annual recurrence, they do not appear as such."—DOCUMENTS, n. 302 (Tafel).

What the laws of nature are, the Lord alone knows; he is the Law itself. In no department of human knowledge is this more palpably true, than in the treatment of disease by natural means. For thousands of years a class of men have devoted their lives to the study of Therapeutics, with the result of promulgating constantly-changing theories, and but little apparent improvement has been made, judging from results; and that *little*, presumably in consequence of the growing willingness of the last few generations of physicians to dispense more and more with the use of drugs. Nothing worthy the name of a scientific law has been discovered, except it be that declared by Hahnemann. If, therefore, there are natural means for the cure of disease upon which we can depend, a great want of success has been developed in the attempts to discover them. So that when we say that diseases of the body can only be cured by using material agents as means, in accordance with the laws of nature, we are placing our dependence upon that which constantly eludes our grasp.

Fifty years ago, the subject now under consideration was a matter of thought and comment in the New Church. A remarkable restoration to health, after an exercise of faith in the Lord, had taken place in the daughter of an esteemed clergyman of the Church of England. The relation of the case by the lady and her friends was criticised at length by the *London Christian Observer*, and in much the same language as that in use at the present day. To show the gen-

eral tenor of the criticism, a few extracts are here given. The *Observer* says,—

"We acknowledge a most remarkable cure, but not in our idea one miraculous; that is to say, though performed as is every cure, whatever may be the means employed, by Divine Power, yet not by a direct intervention without the use of second causes, or in opposition to those ordinary laws of cause and effect by which God is pleased to govern the universe which he has created."

Again,—

"The power which healed the sick and raised the dead, as recorded in the inspired narrative, is still the same; the only question is, Have we any reason to believe that it is ever in modern times miraculously exhibited? We think not; and we boldly lay down as the basis of the whole argument, that there is no sufficient proof of any miracle whatever having ever been wrought since the Apostolic age. It appears to us that the narrative comes under that numerous class of cases to be found in all ages and countries, and among the professors of every shade of religion and no religion, in which a strong mental excitement has produced a powerful effect upon the animal system. It does not appear to us that it was because the sufferer was a person of true piety, or, because her faith was fixed on a true object, that she received the cure. She had long believed in Christ for the salvation of her soul, and this was true faith; but the belief that he would exercise a miraculous cure upon her body, we consider to have been an impression not authorized by Scripture; wholly inconsistent with the present dispensation of the Church; unreasonable; a mere imagination, having nothing whatever to do with religion, though in this particular instance entertained by a religious person. We must admit any solution rather than a miracle, which it appears to us quite unauthorized and unscriptural to expect."

These sentiments represent the position of the Christian Church upon this subject to-day, as well as that of a half century ago. Some of the most prominent religious weekly papers and leading preachers of the day have, within a few weeks, given utterance to language very similar.

The editorial remarks of the *Observer* were quoted at

length, and commented upon largely by Mr. Caleb Reed, in that clear and vigorous style which his writings always exhibit. In the number of the NEW-JERUSALEM MAGAZINE for April, 1831, Mr. Reed says,—

"The general course of the argument of the editor of the *Observer* upon this subject of miracles and extraordinary cures, appears to us to be in opposition to the teachings of Revelation, and to have a direct tendency to break up the very foundations of all true faith in the Lord and in his Divine Operation. What is it but a manifestation of the same spirit planting itself upon the sufficiency of human intelligence, and emboldened by a reliance upon natural reason, in which the infidel takes his stand against the reality of all miracles; and either denies the credibility of testimony in proof of them, or explains them away as the mere tricks of ventriloquism, jugglery, and legerdemain? Our language may seem strong; but it is only just strong enough to meet the case. The principles laid down by the editor of the *Observer* are broad enough to sustain the whole fabric of infidelity; and certainly they are fitted to sustain nothing else."

Mr. Reed continues as follows:—

"If we could gain juster views of the Divine Operation, and learn to put away the notion that nature does anything of itself, we should find ourselves prepared to regard miracles as effects produced, not in opposition to other Divine operations, but in strict accordance with the Laws of Divine Order. . . . The Lord does not establish laws at one time for the regulation of his government and providence at other times. We must learn to rise above false appearances, derived from the analogy of human laws and human wisdom, and to form juster ideas of the Divine Will, as the constant source, not only of the Divine Operation, but of the Laws of Divine Order."

But to do justice to Mr. Reed's article, it would be necessary to quote the whole of it. It will be found in five consecutive numbers of the fourth and fifth volumes of the NEW-JERUSALEM MAGAZINE, Old Series.

Readers of Swedenborg have no difficulty in locating in the spiritual world the *causes* of disease. They are all agreed as to this point. The whole Christian world, in fact, has a

general idea that, if there had been no sin, there would have been no disease. The spiritual philosophy of this fact is, however, made clear by Swedenborg's unfolding of the spiritual world as the world of causes, and his explanation of the connection between spirits, good and evil, and man. It is neither necessary nor practicable to quote much that he says on this subject. Something in regard to the entrance of disease into the human body, as viewed from his standpoint, may, however, be useful.

"The reason why diseases have correspondence with those who are in the hells is, because diseases correspond to the lusts and passions of the mind; these, therefore, are the origins of diseases; for the common origins of diseases are intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy a man's interiors; and when these are destroyed, the exteriors suffer and draw him into disease, and thereby into death. . . . All the infernals induce diseases, but with a difference, because all the hells are in the lust and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite: heaven, which is the Grand Man, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently, if the infernal are applied they induce diseases, and at length death."—A. C., nos. 5712, 5713.

"As death comes from no other source than from sin, and sin is all that which is contrary to Divine Order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body], of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to a man's interiors; hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood,—this vitiation, when it increases, causes disease, and at length death. But, if a man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus, also, the smallest and invisible vessels would be open, and hence the man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise one; and when, in such case, the body could no longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial

body, into a body such as the angels have, thus out of the world immediately into heaven."—A. C., n. 5726.

"Every disease, incident to the human race, comes from sin; every disease also corresponds to its own evil; the reason is, because everything of the life of man is from the spiritual world; wherefore if his spiritual life becomes diseased, evil is also thence derived into the natural life, and becomes a disease there."—A. C., n. 8364.

What Swedenborg says about speech by means of the face with the most ancient people, and the subsequent loss of this faculty, when they separated the will from the understanding, which is the essence of all sin, shows what organic bodily changes may take place from a change of spiritual affection. He says, that in consequence of this change in their spiritual state, "the internal form of the face was changed; it contracted, grew hard, and began to be nearly void of life."—A. C., n. 8250.

"With the most ancient people, whose age was called the golden age, because they lived in a certain state of integrity, in love to the Lord and in mutual love, like the angels, all the involuntary principle of the cerebellum was manifested in the face; at that time they knew not how to exhibit any other thing in the countenance, than as heaven flowed into the involuntary tendencies, and thence into the will. I have been instructed that the fibres of the cerebellum have changed their efflux into the face, and that instead thereof, fibres from the cerebrum have been translated thither, which, in such case, bear rule over those which are from the cerebellum."—A. C., n. 4326.

In treating of the subject of "involuntary general sense," which he says does not exist at this day, but only a semblance of it, he says the nature and quality of this sense with those who are principled in evil, "was shewn by influx which was tacit and cold into the whole face, both into the right side thereof, and into the left, and thence determining itself towards the eyes, and from the left eye extending itself into the face; whereby was signified that the fibres of the cerebrum have intruded themselves, and bear rule over the fibres of the cerebellum; and that hence a counterfeit, lying, and

deceitful principle inwardly reigns, and outwardly appears sincere and good."—A. C., n. 4327.

These things are adduced to show the marked organic changes which can be produced in the body by a change of man's relations to the Lord. The wonderful effect of changes in the spirit of man upon his material body, is a matter of daily experience with the physician whose senses are acute to observe such things. Those most eminent in the medical profession have been the most ready to recognize this fact, and the most profoundly impressed with its significance.

Broussais, an eminent French writer on physiology, from whom Mr. Sampson Reed quotes copiously in the third volume of the NEW JERUSALEM MAGAZINE, to prove that moral causes have a wonderful influence in producing even the most serious organic diseases, says,—

"Do we not see, in fact, the strong affections of the soul produce inflammation in the encephalon, in all the mucous membranes, and in the parenchyma of the viscera? Do we not observe that the passions, which I may call *Chronic*, determine Schirri and indurations of every kind in those parts? Every one repeats, that the schirrus of the pylorus [cancer of the stomach] may be the effect of long-continued griefs."

In this connection it is interesting to observe that Swedenborg says, that man has anxiety, grief of mind, and the interior sadness, which is called melancholy, because spirits who are not as yet in conjunction with hell, and who love things undigested and malignant, are present with such things *in the stomach*.

"That anxiety of mind is such, has been given me to know and to be assured of from much experience: I have seen them, I have heard them, I have felt the anxieties arising from them, I have spoken with them; they have been driven away, and the anxiety ceased; they have returned, and the anxiety returned."—H. H., n. 299.

Taking Swedenborg and Broussais in connection, we may judge that, if these spirits are not driven away, they will remain, and even so long that malignant disease will be

developed. In this view it appears that one of the most important means for the development of the diseases which are supposed to be derived from our ancestors, is that anxious care and worry, which results from want of faith in the Lord's love and in his power to save us from the malady.

Dr. Forbes Winslow, a distinguished authority in the medical world, on the human mind in health and disease, and who writes from an eminently religious point of view, in his work on "Obscure Diseases of the Brain" (p. 34), says,—

"The physician is daily called upon, in the exercise of his profession, to witness the powerful effect of mental emotion upon the material fabric. He perceives that moral causes induce disease, destroy life, retard recovery, and often interfere with the successful operation of the most potent remedial means exhibited for the alleviation and cure of bodily disease and physical suffering. Although such influences," he says, "are admitted to play an important part either for good or for evil, I do not conceive that their great importance has been sufficiently appreciated.".

It is not necessary to show further that the causes of disease are in the spiritual world, of course modified in their influence upon man by his internal state and his external surroundings. The corresponding proposition, that the *cure* of disease is in the spiritual world, seems more difficult of practical belief in the present state of the human mind. Many will assent to it theoretically, and in some of its bearings; but, as a proposition to be received undiluted and practically acted upon, it is scouted by the vast majority, and declared to be in violation of the laws of order.

What is the means of obtaining the desired healing, which is claimed to be efficient by modern miracle-workers, as they are called? Simply and only faith in the Lord. The question with us is, Is this disorderly fanaticism, or is it in accord with the word of God and the doctrines of the Church? We must believe that in all cases of cure of bodily disease, no matter what the means employed, the healing itself comes from the Lord, through man's spirit. We shall probably all agree as to this. Swedenborg says,—

"Nothing can take place in the body except from the mind; for man's mind is his spirit, and his spirit is equally a man, with the sole difference that the things which are done in the body are done naturally, and the things done in the mind are done spiritually; the similitude is complete."—D. P., n. 296.

The question is, Is the cure effected, except by the use of material agents as remedies? It is not necessary to quote the many cases recorded in the New Testament, where the Lord declared that the cures which he wrought were in consequence of the faith of the recipients of the blessing. Mr. Caleb Reed, in the articles quoted from above, shows very clearly the difference between the nature and purpose of these works of the Lord and the Old Testament miracles. The latter were for the sake of compelling a belief in Jehovah as God in the minds of a people who were wholly immersed in externals, and in whom such a belief could be kept alive in no other way. The healing of disease by the Lord was, on the contrary, a *result* of faith, and was performed only upon those who exercised that faith. In some cases all that is recorded is, that their friends had the faith, although we do not know the state in that regard of the diseased people themselves. None of us will deny that it was, as the Lord said, on account of their faith, that they were made whole.

Let us examine Swedenborg's analysis of these cures. He says, after quoting in detail the many cases in the Gospels where the sick were wonderfully healed by the exercise of faith,—

"There were three reasons why faith in the Lord healed them. The first was, their acknowledging his Divine Omnipotence, and that he was God; the second was, because faith is acknowledgment, and from acknowledgment comes intuition, and all intuition from acknowledgment causes another to be present, which is a common thing in the spiritual world. In this case, therefore, the intuition was from the acknowledgment of the Lord's omnipotence, which was the acknowledgment from which they were first to view the Lord, when the New Church was to be established by him. Hence it may appear, what is there understood by faith. The third reason was, that all the diseases which the Lord healed,

represented, and thence signified spiritual diseases, to which natural diseases correspond; and spiritual diseases cannot be healed except by the Lord, and, indeed, by looking to his Divine Omnipotence, and by repentence of life. Wherefore, also, he sometimes said, 'Thy sins are remitted thee; go, and sin no more.'"—A. E., n. 815.

Are not these reasons as potent to-day? Again, in the same number, after referring to the raising of Lazarus, and to the woman in the 7th Chapter of Luke, to whom Jesus said, "Thy sins are remitted thee; thy faith hath made thee whole; go in peace," Swedenborg says,—

"From these words, also, it is evident that faith in the omnipotence of the Lord healed them, and also that the same faith remitted, that is, removed, their sins. The reason was, that the woman not only had faith in the Divine Omnipotence of the Lord, but also loved him; for she kissed his feet, and therefore the Lord said, 'Thy sins are remitted thee; thy faith hath made thee whole.' For faith causes the Divine principle of the Lord to be present, and love conjoins. For it is possible for the Lord to be present, and not conjoined; whence it is evident that faith derived from love is the faith that saves."

Then, in this same remarkable number, after quoting the passages where it is related that lack of faith on the part of the Disciples and of the people prevented the former from healing diseases, and the Lord from doing mighty works amongst the latter, he says,—

"The reason why the Lord called the Disciples men of little faith when they could not do miracles in his name, and why he could not do miracles in his own country on account of their unbelief, was, because the Disciples did, indeed, believe the Lord to be the Messiah or Christ, likewise the Son of God, and the Prophet of whom it was written in the Word; they did not as yet however believe in him as God Omnipotent, and that Jehovah the Father was in him. Yet, in so far as they believed him to be a man, and not at the same time God, his Divine principle, to which Omnipotence belonged, could not be present with them by faith. For faith causes the Lord to be present, as was said above; but faith in him as a man only, does not make his Divine Omnipotence present."

Thus we see that it is faith in the Lord Jesus Christ as God, faith in his omnipotence and love, and this faith derived from love, which was the means of healing bodily disease when the Lord dwelt visibly among men. If we really believe that these things took place then, is it in accordance with our spiritual reason, to argue from the objection that such cures are contrary to the laws of order, that they cannot be repeated now? The real laws of God's order are not variable. His love and power are as great to-day as they were when he walked this earth in his material body; and if such things do not occur in these days, is it not on account of our want of that faith which is necessary for the reception of the blessing, and not because it would be contrary to the laws of order? Should not believers in theNew Testament put away this objection as unworthy?

But some say the Lord was then present with those he healed, and in most cases used some natural means of cure, at least to the extent of putting his hands upon the sick. This is not strictly correct, however. He was not always bodily present, as in the case of the Centurion's servant; and the means which he used were wholly insufficient to produce the result on any natural grounds. Certainly anointing the eyes with clay made of spittle is no adequate natural means for restoring sight to a blind man. No New Churchman will claim that the Lord's power was or is in his material body; and is he not much more really and powerfully present with his Disciples in his second coming than he was in his first?

We have seen what Swedenborg says about the causes of disease being in the spiritual world, let us find what he says about the cure being there, also. A. C., n. 5713, already quoted, teaches it by implication, at least.

"Heaven, which is the Grand Man, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently, if the infernals are applied they induce diseases, and at length death."

Is it not a logical consequence, that when the infernals are cast out, and the Grand Man thus permitted to resume his

orderly influx, all things of the man's body are restored to their proper connection and safety, which is health? All that Swedenborg teaches about influx and cause and effect, if accepted in its fulness, inevitably produces a belief in the direct power of spiritual influences to remove disease. In A. C., n. 5116, where he convincingly shows the folly of attributing all things to nature, and little or nothing to the Divine, he says,—

"The effect is the continuation of the cause, and when the cause ceases the effect also ceases; and hence every effect, without a continual influx of the cause, instantly perishes."

When we consider the full force of this language, and realize that when he says "causes" he means things in the spiritual world, and when "effects," things in the natural world, it seems as if we were loading ourselves with useless impedimenta, and surrounding the Lord's power with imaginary restraints, when we are in the belief that no result can be produced without the intervention of agencies, which we call second causes.

We are apt to think of the human body as though it were practically a durable form, incapable of marked change, except through slow material processes. Swedenborg says,—

"That love purified by wisdom in the understanding becomes spiritual and celestial, cannot so well be seen by correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration: the blood may abound with impurities, and yet not be distinguishable from pure blood; and the respiration of a merely natural man appears similar to the respiration of a spiritual man. But the difference is well understood in heaven, for every one there breathes according to the marriage of love and wisdom. Hence it may appear, that with the spiritual man the purer blood, which by some is called the animal spirit, is purified; and that it is purified in proportion as the man is in the marriage of love and wisdom: this purer blood proximately corresponds to that marriage; and as this flows into the blood of the body, it follows that the latter is also purified by it; the contrary takes place with those in whom the love is defiled in the understanding."—D. L. W., n. 423.

Again he says, that the form of a man is such as is the influent love, and that the two are concordant.

"An angel or a man is such as his love is; and this not only in his organical principles which are in the brain, but also in the whole body; for the body is nothing but an organ derived from its principles. From these considerations it may appear, that man becomes altogether new when he is regenerated, for then everything in him is disposed to receive celestial loves."—A. C., n. 6872.

The connection in the language is so close here, it is evident that the "everything" means "the whole body" which has just before been mentioned.

It must be that this bodily change proceeds *pari passu* with each step in regeneration. And shall it not be, that so important a step as the exercise of such a faith in the Lord's love and power as the natural man can have no conception of, will produce a corresponding change towards health in the diseased body of the man who takes the step? Swedenborg says,—

All the miracles which the Lord himself wrought when he was in the world, signify the approaching state of the Church; the opening of the eyes of the blind, the ears of the deaf, the tongues of the dumb, the lame being made to walk, the maimed and the lepers being healed, signified that such as are represented by the blind, the deaf, the dumb, the lame, the maimed, the leprous, received the Gospel and were spiritually healed; and this, by the Lord's coming into the world."—A. C., n. 7337.

"Divine order and the celestial order thence derived, is not terminated but with man in the things of his body."—A. C., n. 3632.

Therefore the correspondence signified in the quotation just given would not be full and complete, unless we are to understand that, as we are willing to receive the Gospel and be spiritually healed, we shall be healed of our bodily infirmities, always remembering that the vital condition is, such confidence and trust in the Lord's will and power, as shall lead us to ask him with true faith.

Now let us briefly inquire what the belief on this subject has been of those of the New Church to whom we have been accustomed to look for instruction. Mr. Sampson Reed, in the NEW-JERUSALEM MAGAZINE, Old Series, Vol. III., pp. 104 and 107, says,—

"If the man be truly a recipient of love and wisdom from the Lord, he will love to acknowledge the source from which he receives them; and their tendency must be as they descend, to arrange all things in the order of use, and to produce health. . . . The New-Jerusalem Church, and the heavens from which she descends, are in the continual effort of healing diseases; of producing a condition of body adapted to the performance of the duties, towards which their affections tend and their light directs."

The Rev. John Clowes ("Letters on the Human Body") says,—

"The most general obstructions to bodily health are to be found in the mind or spirit of man; and, if the virtues of faith and repentance cannot *entirely* remove them, they may still remove them partially, so as to render bodily disease slighter and more tolerable than it would otherwise be. . . . It is manifest that the mind or spirit of man has its health as well as the body, and that mental or spiritual health consists in the mind or spirit, being in a proper state of mediation between the Divine Physician and the human body; so that the principle of health may circulate freely from that Physician to the mind or spirit, and from the mind or spirit to the body."

In commenting on the case of the centurion's servant, as recorded in the 8th Chapter of Matthew, the same author observes,—

It is to be understood, and attentively considered, that Jesus is ever uttering this same expression, 'I will come and heal him,' over every individual child or servant laboring under any disease or sorrow, whether mental or corporeal. For the Great Redeemer is the same compassionate mercy yesterday, today, and forever; and consequently, as he was willing in the days of his flesh to listen to the prayers of his afflicted children, and to relieve their distresses, so he is alike willing at this day, and alike in the act

of coming to remove the infirmities of all those who, like the good centurion of old, supplicate his Divine power and presence. It is to be remarked further concerning the two expressions, 'coming' and 'healing,' that the former must, in all cases, precede the latter; in other words, that the blessed Jesus cannot heal unless he be first allowed to come, and that healing, therefore, is to be regarded as the effect of his Divine presence, and that consequently whoever wishes to experience the power of this healing, must first labor to open his mind, and to keep it open to the Divine presence, favor, and benediction."—*Miracles of Jesus Christ* (Clowes).

BAPTISM.

The use of baptism, as all readers of Swedenborg well know, is "introduction into the Christian Church, and, at the same time, insertion among Christians in the spiritual world," for the sake of a knowledge and acknowledgment of the Lord, and a life according to his example and precepts. That men have the liberty of associating themselves with those of any form of religious belief in the natural world, and that by receiving baptism they enroll themselves as Christians among Christians, is well known. And if this freedom of choice of associates in the world is important to mutual support and encouragement, and for opportunities for active life according to the religious principles, still more important is it to have the power of choosing those associates in the spiritual world, upon whom depend the light by which we think, and the affection from which we live. To one who should realize the depravity of his natural tendencies in thought and feeling, and should learn, for the first time, of the pure, sweet love of our Lord, and of the light of truth and wisdom of life, which show through his example and his fresh teachings, and should learn, also, of companies of disciples, spirits, and men, enjoying the atmosphere of his Divine presence, among whom he could be introduced and made at home by humbly receiving the Sacrament of Baptism, how joyfully would he avail himself of the privilege!

In a general way this will readily be admitted, and that baptism into the Christian Church has this effect, so far as it is a true and genuine Christian Church. The only question about which there is any difference is, Whether when one has been baptized into the Christian Church in one of its many forms, it is of any further use to be again baptized into the New Church? And here again the answer will depend upon the feeling of need, and the realization of the extent and importance of the change from the one state to the other. If one has suffered greatly from teachings which hid from him the face of the Lord, and cut him off, as by a black cloud, from any living rays of the sunshine of his presence, and finds an atmosphere in which the heavenly Love is shining with clear, friendly, spring-like warmth and light,— which is the case wherever, and in the degree that, the doctrines of the New Church are received into the life,— he will be eager to establish his home in that climate. Whether there be any other way in which he can do it or not, there is no question that he can by baptism; and if his sense of the need is great, he will be earnest to be baptized. Especially will this be the case if, after enjoying New-Church association and thought, he finds himself by turns slipping back into the shadows of his former thought, as if, as to his spirit, he were surrounded by his former spiritual associates who held his thought in its old channels. There is no certain protection against such alternations, but baptism into the New Church; and it is the experience of New Churchmen, who have passed through the change, that in this is certain relief. Before baptism their state is as if they were enjoying the freedom of a sojourn in the land of light, and suddenly were carried off into their former dark state by those among whom they had previously been enrolled, and who have some claim upon them; and after baptism, it is as if they had been separated from these associates by an authority which is recognized and respected, and were permanently registered in the companies of those who enjoy the light of the new revelation. Before baptism they are like sojourners in a foreign land, still owing allegiance to the land of their birth. By baptism

they are naturalized, and become citizens in the country of their adoption.

If, however, one has never suffered from the teachings of false doctrines, and has had more or less of the simple teaching of the primitive Christian Church, the change to him is not so great, and he will not feel so strongly the need of baptism into the New Church. There is danger, indeed, that he will not feel so strongly, and see so clearly, the distinctness of the New Dispensation, and will remain in a general knowledge of its doctrines, without making an effort to enter deeply into its spirit. But if he is earnest to become an internal spiritual man, and to avail himself of every possible help to enter fully and deeply into the truth and the life of the New Church, he, too, will desire to be baptized, and will certainly experience from it the benefit that he desires.

But is it according to Swedenborg's teaching, that any such change of association among Christians is effected by baptism into the New Church? Admitting that something of a revival of the teachings and the life of the primitive Christian Church is seen throughout the various branches of the Church, it still is true that there is an entirely new revelation of spiritual truth, agreeing, indeed, with the simple teachings of the primitive church, but distinctly new and more interior, now given for the establishment of a distinctly New Church. It is as distinctly new as the revelation given to the first Christians was in their day new, as compared with the revelation given to the Jews, of which the whole life and teaching of the Lord were only the fulfilment. And baptism into the truth of the first Christian Church, no more introduces into the light of the New Church, than the baptism of John introduced into the Christian light.—See Acts xix.

Morever, it is Swedenborg's constant teaching that "every man is in a society with spirits who are of the same religion as himself" (De Verbo, n. 13); and that "when a man changes his persuasions, then other spirits apply themselves to him." (S. D., n. 4114 1-2.) And he says, that by baptism "every one is inserted into societies and congregations according to the quality of the Christianity in him or out of

him." (T. C. R., n. 680.) The words, "out of him," seem to me to mean that, in the case of infants, and the as yet uninstructed, the baptized are associated with spirits agreeing with the variety of Christianity around them. But, however that may be, the rest of the statement seems certainly to assert that he who is instructed, and loves the truth of Christianity, is inserted into societies and congregations, *according to the quality of that truth and love in him.* In this sense the teaching exactly agrees with the usual, and now greatly-multiplied experience as to the effect of baptism into the New Church.

It is a difficulty in the rational understanding of the matter with some, that the New Heaven from which the doctrines of the New Church come down, and with which it is said that the New Church will be conjoined, is composed of Christians of the first Christian Church, now instructed in the principles of the New Church. Yet it is also true that in heaven there is every variety of intelligence in the truth, and that in the world of spirits through which is the conjunction, there are still as great varieties of Christianity as there are among men on earth; and, besides, although the New Church at first was of necessity conjoined to the heaven of Christians, and in an important sense will ever depend upon it, the same has been true of every dispensation at the beginning; it has of necessity been conjoined at first with the heaven of the previous dispensation, and nevertheless has gradually developed a character and a heaven of its own with which its own church was conjoined. That this will be true of the New Church, it is hardly posssble to doubt. It is said also of the New Church that it is to be "the Crown of all the Churches," which implies a relation to other heavens besides the Christian heaven; and certainly it will be distinguished from them all by the fullness of its rational development.

But while all these considerations indicate the usefulness of baptism into the New Church, as the doctrines of the Church are read and preached more and more by ministers not yet connected with the New Church, who also baptize into such truth as they preach, delicate questions as to

association and relationship will probably arise, which cannot be decided in advance. It will be our duty in such cases to respect the freedom of those who are not yet in a state to see the matter as we may see it; but it will be still more our duty, indeed our specific duty, to hold clearly to the truth that the Lord has given a new revelation for the use of a New Church, to make the doctrines of that revelation the study of our lives, and to teach them distinctly in the purity in which they are revealed. If others will join us in this, they will be welcome; but it is probable that experience will show that to be really helpful, to enjoy fully the life of the Church, and to remain permanently in the light of it, they will need to be baptized.

THE LOGICAL CONNECTION OF ALL TRUTHS.

It used to be said of an eminent naturalist, now gone to the other world, that, so perfect was his discernment of the order of nature, were he furnished a single bone he could, from that fragment, reproduce with absolute certainty the entire animal organism to which it belonged. Whether this statement be wholly true, or not, it is unimportant to our present purpose to determine. That it ever could have been made, shows the wonderful order and harmony already unfolded in nature by careful observation and study.

And, if in one domain of creation this order has been clearly discerned, the mind is stimulated to look for and recognize a like unity and harmony throughout the entire universe — in the realm of nature and of spirit — in the domain of matter and of mind. For it is but sound reason to conclude that the whole must be like every part, — that the perfect order and harmony that is found to pervade one department of the universe, is but a reflection of that which pervades every part and the whole. And the discovery of this unity, the existence of which in the realm of nature scientific research is every day more fully demonstrating, and which sound reason claims must be universal, affords an external confirmation of the great truths now so fully re-

vealed to us, that there is one God, and that the impress of his unity is upon all his works. "In that day," we read in Zechariah, "shall there be one Lord, and his name one" (xiv. 9). "That day" has now come to the world, and the oneness of the Lord, and of everything that proceeds from him and makes him manifest, may be seen in clear light.

It will be our effort in the present article to trace this oneness — this unity — in some of the primary doctrines now revealed to us from the Word; to show how these doctrines form a complete and symmetrical system of truth, in which all the parts are so fitly joined together, and so depend upon each other, that, if one truth be fully grasped, it points to, and implies, all the rest.

And we propose to take as our starting point the truth contained in the words of the Lord in Matthew, "There is none good but one, that is God" (xix. 17). We are here taught that God is one, and that he is good. Let us first see that what is implied with respect to the Divine personality is the truth that God is one. It is distinctly implied that he is one person,—a Divine Man. We cannot think of one Being, one Essence, one Existence, without giving to that Being, Essence, or Existence a definite form. And we intuitively give it the highest form,— the human form. Indeed, so clearly is this implied in the truth that God is one, that had not the Christian world departed from simplicity of thought upon religious subjects, and confused itself with unphilosophical subtleties, no other idea could ever have suggested itself. The little child is told of the one God, and he conceives of him at once as a man, and no otherwise. And the child's conception is the true one, the natural one. We have, then, one God in a human form.

But the truth that God is one, implies something with respect to character as well as person. It points to perfect unity and harmony in the Divine character. No one attribute can be exalted at the expense of others. The oneness of God is a complete symmetry of character. No otherwise could he be one. Now if we consider this in connection with the truth that he is good, we must gain an enlarged

idea of the Divine goodness. We often hear it said of a human being, "He is a good man, but he lacks wisdom and discretion," or, "he wants in energy and force." But, as God is "one," his goodness must imply the presence of every other quality essential to a perfectly-balanced character. He is not more good than wise, nor does his goodness exceed his power. Were anything like this true, he would in no exalted sense be "one." His unity involves that with perfect goodness, there be associated wisdom and power as perfect.

Having thus found God to be a Divine Man, possessed of infinite goodness, wisdom, and power, we next inquire what the possession of such a form and character implies? And the immediate and logical answer is, Creation. Such a Being must have others to love,—others to whom he can show goodness. And he can have them no otherwise than by creation. Hence he must create them. And, as he creates them from himself, that he may have beings to bless and make happy, it follows that he must make them as near like himself as possible. Therefore would he create them in his image and likeness, both as to the form of their persons and the quality of their characters. He, being good and wise, and having the power to exercise his goodness according to his wisdom, must provide that the beings whom he creates shall be good and wise, also, and have the power to exercise their goodness according to their wisdom. But, in order that created beings may be good and wise, they must be free. The possession of goodness and wisdom implies freedom of choice. And freedom of choice involves the possibility that the created being shall become bad and foolish, instead of remaining good and wise. Therefore, the truth that God is "one," and that he is "good," not only requires the creation of man, but his creation as a free and rational being.

And the creation of man implies the creation of earths and heavens, and, possibly, of hells. Man could not live of himself,—an independent life. The Lord alone can be self-existent. Creation implies the dependence of the created upon the Creator. Therefore man could not be endowed

with life, but only with the capacity of receiving life. And, as he would possess absolute freedom of choice, at first he must be placed in a position to exercise that freedom, and choose and establish the life he would live.

And the character of man's abode during the first, or formative, stage of his life, may be anticipated when we consider that the purer things of creation must find their ultimate, or resting-place, upon the grosser. That love is the essence of life, is shown from our own loves. It is these loves that warm our hearts and move our activities. And it is from the love, or goodness, of the Lord, directed by his wisdom, that the universe must proceed. In this glowing love we have the essence of all heat, and in the bright wisdom of the Lord, the essence of all light. Therefore the person of the Lord must be seen in the other world enveloped in radiance, "clothed with light as with a garment." He must appear there as a Sun, from which his love and wisdom would proceed as heat and light. From this Sun would emanate atmospheres, through which heavens would be created and constantly sustained, these atmospheres becoming more dense and less active the farther they were removed from the Source of their life. And this activity would expend itself and come to an end in the more fixed and grosser form of matter. From the spiritual sun would be created natural suns, and through these all the earths of the universe would be formed and sustained. From these natural suns would emanate natural atmospheres, which, like the spiritual atmospheres, would grow more dense and less active as they were removed from their sun, until ceasing to be mere atmospheric fluids, they would become the fixed substances of the earth.

The earths of the universe would thus become the basis — the resting-place — of creation. Upon this or some other earth, must every created being begin its existence, because only upon earth could a basis be acquired upon which the life might eternally rest, and from which it could forever exercise its activities.

Hence man would be born into a body made up of earthly

substances,—a body suited only to life upon earth. In this body, and upon this earth,—under the limitations of time and space,—would man exercise his freedom of choice, would proceed to form and establish the life which he would will to live.

But the goodness, wisdom, and power of the Lord also assure us that man would have another and more permanent home than this world could afford. Perfect love and wisdom imply order. Hence there must be a world of order. After man had got through his pupilage,—had chosen and somewhat developed the life he would live, then we should look for his transfer to another world,—a world that would more readily adapt itself to the needs, the wants, and the tastes, which had been established during the earthly pupilage. While he was forming his life, he would, of necessity, be under restraints and limitations, which, when the life should be formed, could be removed. He would then be ready to enter a world where all could be arranged and classified according to their real characters. His own character formed, he would now be fitted for a permanent place in a permanent world. He would be ready for a home where, amid fitting surroundings and among congenial associates, he could live peacefully, uninterruptedly, and happily, the life for which his earthly experiences had prepared him.

The truths, therefore, of the oneness and goodness of God, and of the creation of man, imply, also, not only the creation of a natural world, with its limitations of time and space, fitted for the introduction of man into existence, and for his temporary dwelling-place, but the creation of a spiritual world as well, which should possess no such limitations, and which should be perfectly suited to be his permanent dwelling-place.

And it then follows, that before entering that world man must lay aside the gross body that had clothed him during the first and formative period of his existence. He would have no further use for such a body in his spiritual or permanent abode. Hence we should find *death*, that is, the death of the gross body, as an orderly step in the life of man.

But the laying aside of the gross body could not leave man

unclothed, — a naked soul. Such a thing were inconceivable. Substance must ever have a form in which it would be manifest. The soul must ever have a body to bring it out to view. We have seen that the character of God and the constitution of man both necessitate the creation of a spiritual world as the final and permanent home of the human race. And a spiritual world requires a spiritual body for all who dwell therein. For, in order that the soul may consciously and actively dwell in any world, it must be clothed with a body of the substance of that world.

It would also follow, that the spiritual body must be present when the grosser material body should be put off, else the soul would be left bodiless, which, as before remarked, is inconceivable. The spiritual body would exist, then, coincidently with the gross body, the former being within the latter.

Again: it follows that, upon man's entrance into the spiritual world, there would be a revelation of the character which he had freely acquired during the first and preparatory stage of his life. For, unless his real quality should be made clearly apparent, it would be impossible to determine where his true place should be. Should man so misuse his freedom as to decline into evil (as we know he has), the spiritual world would, of necessity, contain two general divisions,—one affording a suitable home for the good, the other, a suitable home for the evil. But, upon man's first entrance into the spiritual world, before the true quality of his life should have been disclosed, he would be ready to go to neither of these homes. Therefore there must be yet another part of that world into which he could be received, and where he could remain, until a full revelation of his true character should be made, and everything in disagreement with that character laid aside.

This would necessitate a third general division of the spiritual world, which would hold a position intermediate between the world of preparation and the final home of man.

Into this intermediate world — this world of revelation, or judgment — it might be possible for men to gather in great

numbers, and remain for a long time, living on very much as while here. And evil and designing men, their true characters being for the time concealed, might there, as here, come to occupy the high places, and lead away the simple and unwary good to unite with them in seemingly great and good enterprises, but which, in reality, would look only to their own exaltation. Thus unreal, or imaginary, heavens might be established in this intermediate world.

And nothing could break up this state of things — leaving at the same time the freedom of those who should be gathered there undisturbed — but a special influx of heavenly light. This would show up the true character of the evil, and cause a separation between them and the genuinely good. The former would then slink away to their own proper abodes, and the latter soon find a true home with those inwardly — and so really — like themselves. It may thus be seen how great general judgments might occur at long intervals in the intermediate world.

There are other truths, respecting the intermediate world, that would logically follow those already deduced. Upon their entrance into that world men would be, as we have seen, in a like exterior state as when here, their true life being covered up and concealed from view. They would sooner or later, however, be brought out of this exterior state and led into an interior one, in which the true life would be revealed and seen.

But many of the good would, during their earthly life, have received very imperfect instruction, would have gained very crude, distorted, or false ideas respecting the Lord and his requirements. Such would need to be taught before entering their ultimate home, and the truths already set forth assure us that they would have such instruction.

It follows, therefore, that in the intermediate world there would be three states, or stages, for man to pass through. First, a state of his exteriors, in which his true life would be covered up, as in this world; second, a state of his interiors, in which that life would be disclosed; and third, a state of instruction, for those who need it and will profit by it.

With respect to heaven, the home of the good, much knowledge can be logically deduced from the truths already established. Those inwardly alike would be brought near each other, and allowed to dwell together, because both their usefulness and their happiness would be thereby enhanced. As there would be developed different degrees of excellence among men, there would be formed several heavens; and, as there would be many kinds of goodness, numerous societies, or communities, would be established in each heaven. And, as real goodness is not a passive, but an active, quality, all who should people heaven must be engaged in some employment useful to others.

It would also follow that hell — the abode of the evil — must be, in all respects, the opposite of heaven, because evil is the opposite of good. As in heaven all would work unitedly together to promote the common good, in hell each would be laboring to further his own selfish interests. Hence the perfect unity of purpose and effort among the good, would be opposed by the entire absence of such unity among the evil.

And, as the latter would not control or restrain themselves, it would follow that they must be controlled and restrained from without. And the simple method of control which would be naturally adopted, would be the certain, speedy, and just punishment of every attempt to injure others. Thus, through fear might a semblance of good order be maintained even among the evil.

We have thus, by logical deduction, built up from a single passage of the Word, the system of truth which is now Divinely taught us, respecting man, his origin and destiny. We have not done it for the purpose of showing that we can do with less revelation, for we acknowledge that without the heavenly teachings which we now possess in the writings of Swedenborg, it would have been impossible for us to make these deductions.

But our purpose has been to show that, with the revelation before us, we can see its logical consistency, and so accept it on its own inherent authority. For if with the truths that

God is one, and is good, all other truths are seen to naturally follow and perfectly harmonize, then must we conclude that they belong together, and together they must stand or fall. They are seen to be not a mass of loose, disjointed fragments, but a perfect, logical system, possessing all the unity and beauty, the harmony and symmetry of their Divine Author. And in them may we behold the fulfilment of the words before quoted, "The Lord shall be King over all the earth; in that day shall there be one Lord, AND HIS NAME ONE."

THE ADVENTS OF THE LORD.

"THE coming of the Lord is his presence in the Word and revelation."—H. H., n. 1.

We have two advents of the Lord as the Word; one as the letter, up to its fulfilment in the death on the cross; the other, or second, being the spirit within the letter to be manifested forever. Both advents have been by means of men; first, by means of the inspired writers of the letter culminating in the embodiment and finite consciousness from Mary; and the second, by means of the inspired writer of the spiritual sense,—Swedenborg. When the Lord manifests himself personally to the angels, it is by means of heavenly substances which are dissipated when the personal manifestation is withdrawn. The reason is, that the body which appears had not human parentage in nature. When he spake to the prophets, it was by means of angels or spirits who had begun their existence in nature from human parents; and consequently when the inspiration was withdrawn, they still continued to exist. There is no son of Mary now; that is, the embodied finite consciousness had no human father to furnish those purer elements of nature, which assist in composing the *limbus* or accretion which retains the individuality in being forever. There is a Swedenborg, because he had a finite father as well as mother, although he also was used as an instrument for the advent of the Lord.

Undoubtedly, the human race, or our first progenitors, had the Lord alone for a parent; but dissipation is prevented by the continuance of human parentage for others, whose existence in nature constantly holds in being those who have gone before. There has been a chain of generation by means of the male and female elements of creation, which, by uniting, holds in permanence each separate individual. Only once did there come into being, One, without both created elements having united for reproduction. The Creative Male element united with the created female, and a child was born. But the finite and infirm element could not remain with the uncreate and infinite in the offspring; and consequently the body from the mother was gradually put off, and the Creator alone remained. For Mary, the Virgin, no more than Sara, the wife of Jesper Swedberg, could be the mother of that Emanuel who is "God with us."

Love, or the will, going forth into manifestation, or "truth from good," is the male principle in creation. The love of such manifestation is the female. Consequently all manifestations of the Divine Love, even to the fleshly embodiment, are masculine. The Church in her love to the Lord, and receptivity of his truth, is, as to name, or quality, feminine. If a true Church, she is the Lord's bride, or wife; and, as a mother, brings forth all God's children, and nourishes them. In perversion, she is an adulteress and a harlot. The spiritual Mary is the Church, for she is the medium of our Lord's ever coming into the world.—See CANONS, Chap. ix. 8.

As we were made in the image of God, there is also a *second advent* of man into the world after his death and resurrection. He comes in a "spiritual sense" into the world in the natural *limbus*, but communicates only spiritually with men on earth; for his body is left behind a dead carcase. The Lord, however, glorified his body even to ultimates; and he communicates with man through his natural embodiment of the letter of the Word. He also spiritually communicates with man through the natural *limbus* of Swedenborg's writings. As the spirit lives forever in the *limbus;* and as the New-Church is maintained in existence by con-

junction with the Lord's spirit, as manifested by means of his whole body, — the Word; and also as drawn from it, and communicating through the *limbus* of Swedenborg's writings; it is, therefore, the last, and is eternal.

The Lord's first advent was in humiliation; the second is in exaltation; but the subject is so transcendent, that an expression of awe or astonishment would sound like affectation. These are matters which are far above our ability to adequately realize in feeling. I do not wonder at Swedenborg's so-called unemotional undergoing and relation of his stupendous experiences; he could not have lived through them otherwise. His condition was part of his "preparation." Nor must we forget that this instrument of the Lord's second advent was only a sinner like ourselves; whilst the instrument of the first, in his deepest humiliation, and before "he became God" (T. C. R., n. 102), was absolutely sinless. For the assaults of temptation upon the finite elements of his being, were met by the Infinite; and the tempters were dispersed with the dissipation of the finite elements — whether superinduced in the heavens or on earth — which they tempted. But transcendent as the subject may be in its fulness, it is perfectly allowable to think in regard to it, and with the full force of our intellectual faculties; the more especially as Swedenborg's writings, like all revelations, do not so much make the truth obvious on the surface, as it is enfolded in them, and to be drawn out by the exercise of our own rationality.

The coming of the Lord down to his Incarnation was from eternity; that is, from creation. It was as a Man formed in passing through the heavens,—the Human being the *existere*, of which the Divine is the *esse*. (See A. C., n. 4724.) Thus the actualizing or superinducing of the degrees of the Human was gradual, however suddenly may have been their discrete appearance; all being foreshadowed "from the foundation of the world." It was pictured in the declension of man; for it rested upon the everlasting relationship providentially formed between man and his Creator. As man *is*, so the Lord superinduces a covering in adaptation to his state. So has it been

in the history of the race, and so is it in the history of each individual member of it. Man's natural life, from infancy to manhood, is imaged in the growth of mankind up to the time of the end of the Jewish Church,— his spiritual life, if regenerated, from that time forward. (A. E., n. 641.) Animality is seen in the as yet unformed man; * the celestial angels, who are conjoined with the celestial degree of the Divine Human, are with the infant; and so each individual falls from his Adamic state up to manhood,— the heavens with him becoming feebler, as they did with the upward growth of the race. (A. E., n. 151.) But at this point the remains of good and truth find a firm ground for renewal of manhood, or a regenerated condition.

The first advent of the Lord terminated in a birth in time. Prior to this, however, he was in the appearances of time, or states with the angels, and by means of angels with men. Since the Incarnation, he communicates by means of the different degrees of his glorified humanity with the correspondent degrees of altitude in the heavens. Before glorification, those degrees of the assumed Human suffered temptation from angels, devils, and men; but what was before creation, or the Divine, could not be tempted, nor suffer. The Human can suffer no longer, because it has been made Divine. It is now, in creation, what it was before, out of it; — having that glory which it had "before the world was;" "when as yet the Divine was a Man in first principles,"— not ultimated in his own creation.

It should also be remarked that, besides the degrees of altitude to which we have alluded, the terms celestial, spiritual, and natural, have another and universal signification,— celestial meaning whatever relates to good, and spiritual, whatever relates to truth. In the Adamic Church the celestial and spiritual were seen in combination upon nature as a background. In the Noahtic Church they were separated. And in the Jewish Church they were only known by representation. With the Incarnation they united with the natural; and the natural no longer simply imaged the higher

* See A. C., n. 286, referring to the Pre-Adamites.

degrees, but was seen to be one with them in a glorified light.

The Divine assumed humanity in all its fulness, by passing through the heavens into nature,—creation having been put forth from himself. This implies a twofold proceeding; one subjectively as a Man, and the other as an emanating sphere, originating everything in objective correspondence to the Manhood assumed by its means. The Lord is thus omnipresent in creation, in the threefold character of Divine Esse which is incomprehensible, of Man by which he can be approached, and of emanating spirit by the operation of which the conjunction of man with him is effected.

Yet these manifestations of the ever-present Lord are not real advents to us until they become internal. To many he has come again "in power and glory," who know nothing of the purer influx by the clearing away of obstructions in the spiritual world, of the second advent by means of a man to us, or by means of angelic spirits to Africans. And there may be those who outwardly acknowledge the second advent in the spirit of the Word, to whom he has not come. The outer manifestations are for the purpose of keeping alive, and developing the possibilities of the inner, with each and all. The external advents are for the visible Church; and the internal appertain to the invisible, universal, and eternal Church, of which the true embodiment, or embodiments, are now beginning.

The first advent of the Lord Jesus Christ immediately preceded the founding of a Church to be called after his name; and he placed as a universal gate, by which it should be entered, the formula of baptism. The internal of baptism, by which alone the external has life or use, is regeneration. But, as the Church declined, a second advent became necessary on account of man-constructed gates of false doctrine, from whence satanic influences poured upon the gate erected by himself, and which he preserved by means of a living remnant in a church otherwise dead. He therefore came again, and directed that the essential particulars of his own gate should be given undarkened by false interpretation,

placed in front of the book called the "True Christian Religion," and called the "gate" of the New Church. This was done that the gate might preserve forever its use in the regeneration of man. He, therefore, who has once entered that gate, wheresoever or whensoever it may have been, can now plainly determine whether it will have been for him a gate of entrance into a living Church in its incipiency, or into the dead church in its continuation. One who loved infants whilst on earth, determines the choice for them, when time sufficient is not given in which they could choose for themselves.

SWEDENBORG'S HISTORICAL METHOD.

In the Swedenborg Studies of a recent number, in referring to various opinions which are held in regard to "a certain council" spoken of in A. C., n. 4738, the writer suggests one or two interesting points concerning Swedenborg's historical method. Now there are two methods of narrating a historical event, which are widely different from each other. One is narration from an outside point of view. Dramatic action, vivid coloring, strong and easily-grasped outlines belong to this; and it has a charm which is powerfully felt by the multitude of readers. The other is written from within, and deals with principles rather than results; to a certain extent it is tentative and uncertain, or at least the force of its demonstrations is less easily understood, because of their more subtle and complex nature, by the majority of readers, than the resistless logic of outward events. This more interior view of history is that of philosophers and thinkers; and, although it is less simple than the first, it often has the merit of being more true. Although the two methods should in reality complete each other, and fill out what has been left necessarily untouched, or slightly touched, on the other side, they do not always act in harmony In appearance they often seem to give contradictory statements, to change the coloring and character of both act and actor, and to alter the sequence of events.

Swedenborg, speaking from an altogether new plane, places both classes of historians, when compared with himself, on the outside. He was especially prepared by Divine Providence to look with "the minds' eye" on the interior movements of human intellects, on the spiritual causes of outward history, on motives and ends seen without disguise or fictitious coloring. He not only was admitted into direct intercourse with the spirits of past ages, but amidst this varied, shifting, vital scene, where the hidden was laid bare, and the past was present, he was guided and protected by the Lord from error and falsity. There is very little reason for astonishment, if we remember the remarkable nature of his insight, that his views of human character are often widely at variance with our own. In his pages the shining masques of saint and hero often fall aside to reveal low and ignoble features, as with unerring perception he throws the clear, pure light of truth across the records of history; and, on the other hand, many a simple and unnoticed life wears a new beauty and meaning.

But there is not only a difference in regard to character and quality, there is also a distinctly different method pursued in his allusions to historical events, and their sequence or growth. Events which lie far apart in time, seem almost simultaneous, as in the quotations in regard to the Athanasian Creed and the Nicene Council: "The Athanasian Creed, from the decree of the Nicene Council." "The doctrine of the Trinity, which was written by Athanasius, and confirmed by the Council in Nicea." Although these may appear inaccurate in regard to date and outward event, since the Athanasian Creed was not adopted until a later period, the whole account is profoundly true, if we look beneath the surface and see with Swedenborg's keen glance the *whole* of its inner history. There we recognize already in active existence, although not as yet uttered to the world, the principles of the Athanasian Creed, and see that this council already carries in its bosom the germs of a long series of religious evils and heresies. Swedenborg marks the period of the Nicene Council as a crisis in the history of the Christian Church, from which followed, with but few exceptions, a

long era of decadence and darkness. The schisms and falsities that followed are, to his deep and penetrating gaze, already in existence in embryotic form in the deliberations of Nice; as one, who is well skilled in plant life, will see within the seed, hard, brown, and apparently lifeless, the tree itself in embryo, with root, trunk, and branches; nay, even with flower and fruit-bearing parts, and other seed-vessels, carrying the promise of countless generations of plants, while he who is ignorant tramples it heedlessly under foot. Such, also, is the view which, it seems to me, may be seen in the description of "a certain council," where the papal power, with its grasping after spiritual and secular dominion, is beheld, though as yet undeveloped in external history, according to its true quality and nature. It is a characteristic of an interior view that it beholds the whole of an event with its relations and consequences — as Swedenborg describes the knowledge of angelic spirits — spread out in unity before them; while it is equally a strong characteristic of an outside view that it regards things as passing in successive order, only seeing a part at a time, disconnected and, to a certain degree, fragmentary. For the latter is limited by time and space, and the former and more spiritual view is not.

Swedenborg, in regard to the flashes of light which, from time to time he turns upon our historical records, occupies a unique and profoundly interesting position. As the sweep of the telescope across the immeasurable heavens, or the reach of the microscope uplifting, from the darkness into the light of actual observation and knowledge, a new kingdom of long-hidden forms and living creatures, so his writings open to us undreamed-of worlds of spiritual activity and life. Within the deed he reveals to us the living affection that inspired it; we see the human mind as the theatre of innumerable spiritual forces, and in its turn wielding influence on far-off generations; we begin to trace the wonderful network of interdependent relations, and behold in each life an opening into heaven or hell.

No writer has presented the many-sidedness of life more

vividly than Swedenborg, yet under the supreme rule of the will. Often in his simple outlines of a race or an individual, one pregnant phrase or word will at once set before you, in brief, the place of each in the history of the earth, and that assigned to it in the great society of the heavens. For Swedenborg, though he fully understands the complexity of man's nature and growth, seems to pass by all outside and accidental elements, all external circumstances and details, to lay his quiet but unerring finger swiftly and surely upon that innermost and characteristic trait — the life's love — which makes the fate and history of every man, race, or event. In keeping with this strong perception of the most important and vital point is his style, which is earnest, simple, and straightforward. He is never drawn aside into either elaboration or argument; he affirms, and it is yours to accept or reject according to your free will and the clearness of your own rationality. His language is never persuasive or argumentative,— it is that of an eye-witness, before whom the fact stands without doubt or obscurity. There is, however, this great difference between himself and other narrators; he sees what is without from what is within, the natural from the spiritual, in the true order and reality. His method of narration is the method of God's creation.

A REMARKABLE DREAM.

On the night of the twenty-seventh day of September, or ninth month in the year of our Lord (according to the vulgar era), 1806, and about the solemn hour of midnight, I, John Hargrove, of the City of Baltimore, Minister of the New-Jerusalem Church, had the following dream or vision: —

1st. It appeared as if I was conveyed to a place on the declivity of a long range of mountains, over against which there was a similar range of mountains, with somewhat of a valley, or rather chasm, between. I could perceive that the place I stood on was elevated about two-thirds from the lowest ground, commanding a full prospect of both ranges of moun-

tains from end to end, and from bottom to top, the chief part of which was covered with forest-trees, though many of them seemed in a dying state.

2d. On the range opposite to where I stood, I perceived a negro man, and also a white person, which was given me to know was his overseer or taskmaster, who also seemed armed with an axe, the handle or helve of which appeared thrice as long as common ones, and in the act of lifting up this axe to strike the negro man for neglect of work and for disobedience.

3d. I also could perceive that the taskmaster seemed to suspend his blow in consequence of the negro man having put himself in an attitude of defence and offence, having also an axe in his hand, which also appeared lifted up, prepared to strike the white man, should he approach nearer, or within the reach of the short axe.

4th. Immediately on looking around me, both to the north and to the south, I perceived a great commotion: thousands, and tens of thousands, seemed to be approaching towards the place where the negro and his taskmaster stood; and it was given me to know that the multitude flocking together was composed of two different and hostile parties,—negro slaves and their masters, all running to arrange themselves under their different leaders for battle.

5th. The greater part of the slaves seemed to approach me from the southward, and what seemed, or may seem, strange, their color was rather fairer than the color of their masters, and yet it was given me to perceive that they were the negro slaves of America. The color of neither the slaves nor their masters, however, was fair, but inclining to the color of the North American Indians. The slave party also seemed bold and insolent, and determined to resist and punish their masters for attempting to chastise the negro slave first alluded to.

6th. On this I felt a great concern of mind at the consequences likely to ensue, and also found myself suddenly removed to the side of a wharf in a maritime city, which city appeared like Baltimore; and it also appeared as if I was

filled with a prophetic conviction that the negroes would finally prevail, and become masters of the whole country where I then was, yet that very little blood would be shed.

7th. The conclusion of my dream was, that I felt compelled, as it were, to announce, that now, and not before, a certain passage in the writings of Baron E. Swedenborg was fully explained to my mind, where he observes that, whenever the Lord affords a new dispensation of Divine Truth to mankind, and thereby establishes a New Church in the world, it seldom or never takes place, or is established where the former Church or Dispensation prevailed; and that, therefore, the New-Jerusalem Church or Dispensation would be principally established among the Africans, after they should become a great, free, and sovereign people in the land where they are now slaves. It was also given me to announce, that symptoms of this would take place shortly after my death, but that its full accomplishment would not take place before two hundred years had rolled round.

When I awoke from the above dream, I looked at my watch, and found it was half an hour past midnight. The dream made such an impression on my mind, I may say with Daniel, "My spirit was grieved in my body, and the visions of my head troubled me;" insomuch that my sleep went from me.

JOHN HARGROVE.

[It may not be known to all of our readers that John Hargrove, the writer of the above account, was for some years the only minister of the New Church in America; that he was in early life a Methodist preacher, but received the doctrines of the New Church, and was ordained at Baltimore in 1798; that all subsequent ordinations proceeded from him, and that he was the first president of the General Convention, and was many times re-elected. He died in his ninetieth year, in 1839. This account of his dream has not before been made known, and was received by us through the hands of his grandson, Rev. W. H. Hinkley.—EDITOR.]

LESSONS FROM THE PSALMS.

THE Psalms form a part of the Word of the Lord, and, therefore, contain an internal, or spiritual, sense. We are told in the "Arcana Cœlestia," n. 66, that "the style in which they are written is between the prophetical and that of common speech, in which, under the person of David, as a King, the Lord is treated of in the internal sense." It is evident from the summary exposition of their internal sense given by Swedenborg, that this is contained in each and every one of them, somewhat in a series. As thus given, two or three or more verses contain the expression of one general idea or subject, but these are generally connected with what follows, so that each Psalm is a connected whole. Swedenborg includes the titles of the Psalms in his exposition of them, numbering the verses from them. The title to Psalm XVIII. constitutes the first verse of Chapter XXII. of the Second Book of Samuel.

From these observations it will be seen that, in the use of the Psalms, some regard should be paid to their spiritual meaning, and to the connection and arrangement of the verses.

In "the Book of Worship prepared for the use of the New Church, by order of the General Convention," Boston edition, published in 1880, selections from the Psalms are found, arranged for reading by alternate lines. It does not appear from this collection, which is entitled "Lessons from the Psalms," upon what principle or order of arrangement these selections were made. The arrangement seems to have been made with reference to brevity, or the convenience of those who use it in worship, so that they would not be obliged to read the whole Book of Psalms, in due course, as is done in the Protestant Episcopal Church, and by some societies of the New Church, who use what is called the Psalter Edition of the Book of Worship. Twenty-one Lessons are given in this collection, containing portions of thirty-three Psalms.

The first instance of a separation of a part of a Psalm from the remaining part of it, is in the thirty-first, where the first sixteen verses are given, and the remainder, to the twenty-fourth verse, are omitted. In giving the internal sense of this Psalm, Swedenborg includes verses 14–21 in one statement of the internal sense, which we infer is connected and contained in these verses.

In Psalm 28, verse 5 is omitted, apparently to shorten the Psalm. Swedenborg has not included this verse in his summary of the internal sense. But this verse evidently belongs to, or is connected with, those preceding, from verse 1, and ought not to be omitted in reading the Psalm.

In Psalm 21, verses 8–12 are entirely omitted. These verses are given by Swedenborg as containing the spiritual idea of "the Lord's subduing those who are against him, at the day of judgment." In the collection the thirteenth verse is placed at the end of verse 7, disconnecting it from verses 8–12. Now in the "Summary Exposition" the spiritual sense of verse 13 is immediately connected with what is contained in verses 8–12, although it treats of the opposite, or of those "who are with the Lord," who it is said, "shall be saved through his power."

In Psalm 34, verses are eliminated in two places. "This is a precious Psalm," said the late Mr. Hiller. By the title, it will be seen that it refers to David's trials, when he fled from Saul, and feigned madness before Abimelech or Achish. It is a connected song of gratitude for deliverance, and ought not to be separated and mutilated. The sixth and seventh verses are omitted; the latter so familiar to us as teaching the ministry and guardianship of angels. "The angel of the Lord encampeth round about them that fear him and delivereth them." Verses 10, 11, and 12 are also omitted.

It is unnecessary to pursue this examination further. The omissions and separations occur throughout the collection, and instances more objectionable, perhaps, than those already cited, may be found. Is it right that these mutilated Psalms, thus arranged, should continue to be used in the services of Divine Worship in the New Church?

SWEDENBORG STUDIES.

"THE LAMB IS THE LIGHT THEREOF."

In a brief article printed in the number of this MAGAZINE for March, 1879, on the subject, "The Lord in the Sun of Heaven," several passages were brought together in a way to show, and for the purpose of showing, "that when the Lord manifests himself among the angels in heaven, he fills an angel with his presence, and thus accommodates himself to them; but when he appears in human form in the sun of heaven, he appears in his own form according to the distinct reception of human qualities from him by the angels." Under the first head, the writer, the Rev. John Worcester, quoted from D. L. W., n. 97, H. H., n. 121, A. R., n. 465, and 938, T. C. R., n. 691, and A. E., n. 412; and under the second head, as to the Lord's appearing in the sun of heaven, A. R., n. 831, D. L. W., n. 125, A. C., n. 10809, E. U., n. 40, and S. D., n. 3292, were quoted.

No one can know much of the other world till he has considered this subject, so as to be able to understand and explain all those passages in the Word which speak of the Lord as the Light there; and we know of no more concise and accurate treatment of the subject than the one just referred to. But there is one very important branch of the subject which was not there treated fully, and on which we would say a few words. At a bedside lately, the question was asked by one about passing into the other world, "Is not the Lord in heaven as he was on the mountain of transfiguration?" And it suggested the further question, "Do the angels have, in any respect, a fuller view now than before the Incarnation?"

It is certain that the distance between the infinite and the finite remains, and that of those who are finite there is every variety of nearness to the Lord, that is, of reception of those qualities in which his nearness is perceived; therefore, as before, when he is seen in or below the heavens, it is in an angel who is filled with his presence, as we learn from many

passages of the Revelation, as well as from those of the older books of the Word. It must also be true that, when seen in the sun, he must appear as at a distance above the heavens. But is he not seen more distinctly and vividly since the Incarnation, and is he not known as the Lord God, our Saviour Jesus Christ?

Both these questions are to be answered in the affirmative. In reference to the changed appearance of the sun of heaven since the Incarnation, we read,—

"Before the assumption of the human, Divine influx into the natural degree was mediate through the angelic heavens; but after the assumption, it was immediate from himself; which is the reason that all the churches in the world, before his coming, were representative of spiritual and celestial things, but after his coming they became natural, spiritual, and celestial, and that representative worship was abolished; which was also the reason that the sun of the angelic heaven, which is, as was said above, the first proceeding of the Divine Love and Divine Wisdom, after the assumption of the human, shone forth with more transcendent brilliance and splendor than before the assumption. This is also meant by these words in Isaiah, 'In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days' (xxx. 26). These things were said of the state of heaven and the Church after the Lord's coming into the world. And in the Apocalypse the face of the Son of Man was seen 'as the sun shineth in his strength' (i. 16), and elsewhere, as in ISAIAH lx. 20, II SAMUEL xxiii. 34, MATTHEW xvii. 1, 2."—D. L. W., n. 233.

As showing that the angels have knowlege of the Lord Jesus as seen in the sun of heaven, much apparently as he was seen on the mountain of transfiguration, it is proposed to quote from that portion of the Memorabilia printed by Dr. J. F. I. Tafel in the seventh part of what he called the "Spiritual Diary." It is from an account of what took place with some lately deceased who were instructed by the angels:—

III. THE SUN OF THE SPIRITUAL WORLD AND THE LORD'S COMING IN A CLOUD.

In walking, they first turned their faces to the East, where they saw the sun shining in its strength; and, when they were under its direct rays, the novitiates questioned the angels as to that sun, whether it were the sun which they had seen in the former world, 'since in height above us, and in magnitude, also, it equals that, glows and flames from its fire like that, and, as from that, heat and light proceed. If it be the same sun, are we not in nature? Whence is nature but from her sun?' But the angels said, 'This is not the sun of the natural, but of the spiritual, world; our universe is from it; the angels and spirits live by its light and heat; we and they have understanding and wisdom from its light, and will and love from its heat. The essence of this sun is pure love, and the Lord Jesus Christ, who is the God of heaven and earth, and one with God the Father, is in the midst of it. The Divine Love, proximately proceeding from it, and encompassing it, appears as a sun; wherefore, by means of the light and heat which proceed from it, he has omnipresence, omniscience, and omnipotence throughout both worlds. But the sun from which nature arose is pure fire, in the light and heat of which there is nothing of wisdom and love, thus nothing of life; yet it serves life, that is, wisdom and love, for a swathing and raiment, so that the forms of wisdom and love may exist, and so that they may have times and spaces, though in appearance and not in fact. It is the love and wisdom which affect those who are in the times and spaces; and this takes place according to reception, and reception is according to the affection of being wise and the life conformed to wisdom.' The novitiates, hearing this, leaped for joy, and said, 'We feel our hearts leap for joy as never before.' And the angels answered, 'This you have from the celestial and spiritual love and its delight, which proceed from the sun.'

"After this, a white cloud suddenly came into view beneath the sun, not lessening but transmitting its light; and angels appeared therein, as it seemed, with trumpets, and around them were altars and tables, whereon lay in heaps half-opened books; and above the cloud the Lord appeared, speaking from the sun with the angels.

"Then from what had been heard and seen the angels taught the new guests, saying, 'What you have seen shows in a summary way the Coming of the Lord, and the events which will then

happen. The Divine Being who appeared from the sun above the cloud was the Lord our Saviour.'"

Thus it would seem that, in the sun of heaven, which shines with fresh brilliance since the Lord assumed the human and came a light into the world, the Lord Jesus is seen by those who love him intensely, and the saying is fulfilled, "the Lamb is the light thereof."

HOW HE WAS TAUGHT.

S. D., n. 200, is a highly suggestive paragraph, about the correct translation of which there may be some difference of opinion, and which it may be useful to consider here. As printed in the Latin by Dr. J. F. I. Tafel, it reads,—

"Quod plura interiorum Verbi Dei Messiæ, nonab experientia hujus generis humani, sed ab antiqui et spirituum disci queant.

"200. Penuulta occurrunt in Verbo Dei Messiæ, tam Veteris quam Novi Testamenti, quæ non possunt non apparere, ac intellegibilia, sed ob causam, quia mutatum prorsus est genus humanum, quod hodie vivit, ab iis, qui vixerunt in ecclesia antiqua, et postea in primitiva; qui si vixissent, ab experientia et revelatione in se id probe scire potuissent, præterea etiam a statu spirituum et animarum humanarum, quæ nunc implent ultimam sphæram cœlorum, melius id sciri potest; quæ causa est, quod etiam ex iis experientia, rerum hodie quasi obliteratarum, adducere, et sic supplere ignorantiam, liceat; hæc in præsentia spirituum, qui indignati sunt, quod ab iis experientia caperetur, 1747, die 15 Sept. st. v., sicut quid *ebrius* esse, quid erubescere, et similia."

Dr. Tafel, in his "errata et emendanda," proposes to strike out the *ac* before *intellegibilia*, and put *non* in its place. This is, perhaps, necessary, but the meaning is not doubtful; and in view of the unfinished style of these memoranda never intended for publication, it is not of much use to endeavor to produce a perfect sentence. In the eleventh line Dr. Tafel would add an "s," and make the word which is plainly the object of *adducere* to be *experientias*. We are inclined to supply an "m," rather, and make *experientiam;* for Swedenborg's final "m" was more likely to be overlooked by a printer than his final "s."

The paragraph would be rendered into English somewhat as follows: —

"That many of the interior things of the Word of God Messiah can be learned, not from the experience of this human race, but from that of the ancient race, and of spirits.

"200. Very many things occur in the Word of God Messiah, both in the Old and in the New Testaments, which must appear unintelligible; but this is because the now living human race has been wholly changed from what it was with those who lived in the Ancient Church, and afterwards in the Primitive, who, if they had lived, could rightly have known this from experience and revelation in themselves. Moreover, it may better be known from the state of the spirits or human souls which fill the lowest sphere of the heavens: which is the reason that it is permitted to adduce from them experience of things which to-day are, as it were, effaced, and thus to supplement ignorance. This was written Sept. 15 (old style), 1747, in presence of the spirits, who were displeased that experience should be drawn from them, as of what it is to be drunken, to be ashamed, and the like."

The paragraph shows the manner in which Swedenborg was taught the meaning of the Word in many cases, if not in all. It was by a rational, scientific way, by what might be called an object-lesson way. He saw the people and their circumstances, and so knew who were meant by Adam, Noah, and the rest; and he also saw, in actual fact, the meaning of what was said of them. He cites here two words meaning to be drunken and to be ashamed, or to blush, as instances of this way of learning. One of them, at least, we can take up in the "Arcana," and see that he refers to what he had learned in this way.

Speaking of GEN. ix. 21, "He drank of the wine, and was drunken," he says,—

"He was drunken, signifies that he thereby fell into errors. . . . Souls or spirits in the other life, who argue as to the truths of faith, and against them become, as it were, drunken, and so bear themselves. . . . Spirits are plainly known as to whether they are in the faith of charity or not."—A. C., n. 1072.

This is a very clear reference to what had been said in S. D., n. 200, supplemented, of course, by fuller experience.

For a reference of the same sort, in explanation of being ashamed, we cannot cite so marked a passage, but may advert to what is said of GEN. ii. 25, "And they were both naked, the man and his wife, and were not ashamed,"—

"That nakedness of which they are not ashamed signifies innocence, is clearly manifest from what follows, when integrity and innocence departed, that then they were ashamed of their nakedness, and it appeared as a disgrace, wherefore they hid themselves. From those things which are represented in the world of spirits, it may also appear, that nakedness of which they are not ashamed, signifies innocence; for when spirits wish to excuse themselves, and exhibit themselves as innocent, they present themselves naked to testify their innocence: especially from those who are innocent in heaven, who appear as naked infants, girt with wreaths according to the kind of their innocence; but they who have not so much innocence, appear clothed with tasteful and shining garments, so that you might call it adamantine silk, as were the angels sometimes seen by the prophets."—A. C., n. 165.

It is a deeply interesting study thus to trace in subsequent, finished works the lessons of experience, by which instruction was given; and, if pursued, it would lead one to realize the certainty with which, after sufficient experience, the truth was known by Swedenborg.

"ADAMANTINE."

IN several places in our English translations this word occurs, and we meet with "adamantine silk," "adamantine light," and so forth. The reader who has in mind that "adamantine" means only "very hard," can obtain no idea from such expressions, and the dictionaries give no meaning which would help him. The true idea, and so the true rendering, must be found by looking to see how Swedenborg uses the substantive word *adamas*, for then the meaning of the adjective will be clear.

When speaking of the stones in the breastplate of the high-priest, he so names the last one in the second row; and his

translators, like the King James translators of the Word, have understood the "diamond," and indeed *adamas* in all Latin writers means the diamond. Speaking of the stones of the second row, he tells us that they have their significance, because they are "from the blue which is from red": —

"There is a blue from red and a blue from white; the blue from red inwardly glitters from a flaming quality, and this blue signifies the celestial love of truth; but the blue from white does not inwardly glitter from a flaming quality. . . . That the diamond, which is the third stone of this order, is the truth of celestial love, is from its transparence which approaches an inward blueness."—A. C., n. 9868.

Thus we see that a brilliant, diamond-like hue is spoken of, and that this could be applied to many objects. T. C, R., n. 216, says that the Word in its celestial sense is like a ruby, and in its spiritual sense like a diamond. In A. C., n. 4413, we read that the light of heaven "sparkled like the radiant light from diamonds."

A few instances of the use of the adjective may now be given. In regard to some of the angels, we read,—

"They live, so to speak, in an aura of light of a pearly lustre, and sometimes in one of a diamond-like lustre."—A. C., n. 1116.

Again,—

"I was led away from ideas of particulars or of the body, so that I was held in spiritual ideas; there then appeared a vivid sparkling of diamond-like light, and this for some time; I cannot otherwise describe the light, for it was sparkling in every least part like the diamond."—A. C., n. 1526.

This adjective can evidently be applied also to the clothing of angels: —

"They appear clothed with beautiful and shining garments, so that you might say it was diamond-like silk, as the angels were sometimes seen by the prophets."—A. C., n. 165.

Or the term may be applied to still other things, as when Swedenborg is speaking of the angelic homes: —

"The things which appear in the homes are, as it were, diamond-like, in which are variegations of light."—H. H., n. 489.

There are, doubtless, many other instances of the use of *adamantinus* not now at hand; but they would all, or nearly all, enforce the idea that, instead of "adamantine," we should read "diamond-like." In one case, however, we have found hardness, and not brilliance, referred to. This is a case when, in speaking of hardened souls, Swedenborg says,—

"All they who do good from religion, reject after death the doctrine of the present Church, concerning three Divine persons from eternity, and also its faith applied to those three in order, and turn themselves to the Lord God the Saviour, and with pleasure embrace what is of the New Church. But the rest, who have not exercised charity from religion, are adamantine hearts; so hard are they, these first approach three gods, then the Father alone, and finally none."—T. C. R., n. 536.

This is the only case we have found in which the common meaning of the word is admissible in translation. Some translators may have found a better substitute than "diamond-like," but we have not heard of it.

BOOK NOTICES.

SERMONS ON THE GARDEN OF EDEN. By the REV. JOHN DOUGHTY. New York: E. H. Swinney, 20 Cooper Union. 1882. pp. 90.

THIS neat pamphlet gives "the New-Church interpretation of the story of the Garden of Eden," and contains nine sermons on the subjects of the garden, the two trees, the woman, the serpent, the forbidden fruit, the curse that went forth, the expulsion, the flaming sword, and the restoration. Except the last, the text of which is taken from the Book of Revelation, all the sermons are founded on passages from Genesis. We give a specimen:—

"The river that went out of Eden to water the garden is a curious expression. How, literally, could the river go out of Eden to water the garden, if, literally, Eden was the garden? Naturally speaking, it could not; spiritually considered, it could. The river is the figure of wisdom considered as flowing into the mind from the fountain of wisdom, God. It would be pleasant to trace this beautiful

symbol through its many phases in the Word. Suffice it here to allude to the river of water of life which, in the Revelation, is described as proceeding from the throne of God and the Lamb. The river of Eden and the river of the New Jerusalem are one. The spirit of wisdom, its fountain head being the Lord, proceeds from the love of spiritual things within the mind, and the delight of pursuing them. Without a love for it, and a delight in its pursuit, there is no wisdom of any kind. Hence the river went forth from Eden, wisdom springing from love and its delight. And it went forth to water the garden, or to give life and vigor to the human intelligence. And it is said to have parted into four heads, and to have watered four regions, Havilah, Ethiopia, Assyria, and the land of the Euphrates, not because any literal rivers went forth to water natural lands, but because the mind has four regions to be influenced by reason and to be guided by intelligence. These are the will, the understanding, the rationality, and the memory. They are lands of the mind, and not lands of the world; and the names of those particular countries are so applied, because they afterward became sacred symbols in accordance with the predominating genius of their people, and in that sense are elsewhere used in the Scriptures. So geographers may give over their disputes in the effort to find impossible rivers watering impossible lands and flowing from an impossible Eden; for Eden was in all places where man was of heavenly mould, and its garden, and trees, and rivers, were simply descriptive, in ancient symbolism, of the minds and hearts of a people beloved of the Lord. Even the gold of Havilah they may cease to search for, as we are told in the text, that the gold of the land was good. For Havilah was the land of the will; and goodness, good thoughts, good desires, and good deeds, were the golden will of those men of God who lived in olden times."

It will be seen that the style is emphatic, and that it is clear. The use of such sermons, when put into this form, is likely to be very great; and we hope that the Editor of the *Messenger* will be furnished with other similar series. We wish that this one might be spread abroad by the thousand, and would urge all our readers to send and get a few copies (five for one dollar) to be distributed among their friends. The publisher should also advertise this little book much more widely.

CHRIST'S CHRISTIANITY. By ALBERT H. WALKER. New York: Henry Holt & Co. 1882. pp. 178.

THIS book contains the "precepts and doctrines recorded in Matthew, Mark, Luke and John, as taught by Jesus Christ, analyzed and arranged according to subjects." It is the work of a member of the Hartford Bar, who has devoted some years to it with the purpose of grouping the teachings of our Lord on every subject. Words spoken under different circumstances are here brought together, without the historical matter, for the sake of showing just what, in all, was said. In this way the editor, as he

points out in his preface, loses something of the power of the Gospels; but for purposes of doctrinal instruction or purely devotional reading, his compilation has value to every one, especially to clergymen.

The general heads are God, Jesus, the Holy Spirit, Satan, Commandments, the New Birth, the Christian Life, Philosophy, Promises, Prophecy, Final Separation of Mankind and the Basis thereof, Doom of the wicked, and Heaven. Under each of these there are heads of sections. The texts are combined into paragraphs with foot note references to chapter and verse. The paper and type are excellent, giving the proper reverend air to the book.

It is, we think, a labor of the right sort. Men are not now looking to sermons for the final settlement of theological questions so much as to their own study of the Word; and no one can read these pages, with open mind, without seeing the transparent clearness of the teaching, its freedom from those ideas which medieval theology mingled with it, and its guidance of the reader to the truth that God was in Christ reconciling the world unto himself.

The *Universalist Quarterly* for October, 1882, contains articles on the Catacombs of Rome, Critical and Exegetical Notes, Literary Remains of Emanuel Deutsch, Pantheism, the Continent of Atlantis, the Universalist Origin of American Sunday-schools, Eternal Regret, and Other World Order. Dr. Flanders, who writes the latter article, says,—

"If the variety of form and feature, disposition and taste, tendency and development, that exist here, also exist there, as an ineradicable part of our *proprium*, then such intermixture as would interfere with individual happiness or general harmony, or tend to obliterate moral distinctions, cannot take place; and especially if perfect knowledge of each other be added."

"The changes in association that transpire after death, must be very radical. Heaven is built on order,—is order; and, in its economy, 'each goes to his own place.' And this is effected not by caprice, but by the silent agency of law working from within, so that no violence is done to preferences or attractions. Each goes willingly to his own place, and therefore by choice, and is as happy in his choice as capacity and conditions permit."

This is excellent doctrine, which we should have expected to find in a periodical of a different name, and especially so when the writer goes on to speak of "the Spiritual Sun," "ruling affections," "the world of spirits;" and to say, "the care, education, and training of little children must be a marked feature of the spirit-world."

But the *Quarterly* made a queer mistake, when its editor, who writes his name with a D.D., admitted from a contributor, whose name has a similar appendage, the Critical Notes. The writer makes use of Greek, but apparently without direct knowledge of that language, for he referes to I CORINTHIANS xv. 51, and even quotes the Greek, in order to show that "*we* shall not all sleep, but *we* shall all be changed," was a falsifying translator's device to limit the phrase to believers; and he says that the true meaning of the Greek is, "All shall not sleep, but all shall be changed;" and he belabors the translators, saying, "We are unable to see on what grounds such treatment of the Inspired Word can be justified." But all the time the Greek verbs quoted among these very lines, have the termination of the first person plural, which does not resemble that of the form which would have been used, had "all" been the subject.

HOME LIFE IN THE BIBLE. By HENRIETTA LEE PALMER. Boston: James R. Osgood & Co. 1881. pp. 428.

THIS work we would commend to Sunday-school teachers, and to all who want a book of ready reference in Bible illustration. It treats in as many chapters of "habitations and homes; furniture and utensils; marriage, widowhood and divorce; children, their training and schooling; the higher education; employments and servants; larder, kitchen and table; dress and ornaments; the toilet and bath; domestic and public worship; music, sacred and secular; alms and hospitalities; seedtime and harvest; flocks and herds; sickness and death; burial and mourning." More than two hundred illustrations, many of them excellent and exact representations of objects mentioned in the Word, enliven the pages. The writer's work was done in the best spirit, and in a style which brings forward the quotations from the Word in their power.

Although the deserved popularity of "The Land and Book" in this field makes a companion difficult, we must say that we prefer for general use the direct treatment found here to the confusion that prevails in the other book, through making a journey the basis of the volume. Full indexes are subjoined. The mechanical execution is excellent, the type and page ample.

We know now of no book so suitable for a gift to a Sunday-school teacher, or to a Bible-reader of any sort.

FOOTLIGHT FROLICS. By Mrs. CHARLES F. FERNALD. Boston: Lee & Shepard. 1883. pp. 236.

IN an inexpensive little volume Mrs. Fernald, whose name has sometimes appeared in our columns as a poetical contributor, has grouped thirteen bright little plays, some of them in rhyme and all of them intended to be easily given in a parlor. They are all instructive, as well as amusing, and will do good wherever performed.

DEFENCE AGAINST A STREAM OF DIRTY WATER, SPEWED OUT BY CHAS. A. SCHLIPF OF NEWARK, N. J. By FRIENDS OF THE TRUTH. Baltimore. 1882.

THIS well-printed German pamphlet is further entitled "a defence of the character of the servant of the Lord Jesus Christ, Emanuel Swedenborg, and the heavenly doctrines of the New Church." It is said to have been written by a prominent missionary. But we are afraid that its twenty-four pages contain some expressions which, rendered into English, would seem ill-chosen. Nothing but the most dignified style should, of course, be found in our literature intended for distribution; and no good can be done by wrathful expressions, although we grant that the provocation is often great.

THE LADY'S BOOK OF KNITTING AND CROCHET. Boston: N. D. Whitney & Co. 1883. pp. 107.

FOR this neat little book containing over a hundred patterns of useful and ornamental work, and compiled by a lady expert, we predict a very large sale.

THE WINE QUESTION. Reprinted from "Words for the New Church."

A PRETTY pamphlet "published for the Academy of the New Church, Philadelphia," reproduces the review of Dr. Ellis's work on the Wine Question in the New Church. It is the most thorough reply yet made to Dr. Ellis, and as a plea for the use of true wine in the Communion we wholly agree with it. There is a slight asperity about its treatment of its opponent, which seems to us unnecessary. On this side of the debate, if not on the other, we would ask for temperance.

THE LONGFELLOW CALENDAR. Boston: Houghton, Mifflin & Co.

THIS is the finest calendar of the sort we have yet seen, and will bring new pleasure day by day through the year, to those who are so fortunate as to obtain one.

A DRAMA OF CREATION is the title of a pamphlet containing the Rev. Frank Sewall's study of Swedenborg's work entitled "The Worship and Love of God." It originally appeared in the *New-Church Review*. As a brilliant and thoughtful account of a remarkable book, it will be likely to interest a large circle of readers, and cannot fail to be useful. To speak, however, of the "continuity of the two," meaning matter and spirit, seems not quite accurate.

THE NEW CHURCH.

A Plea for Courtesy.

WE would say a word in the name and for the sake of courtesy among our people. We do not fear for the existence of this Christian grace, but we hope the need of carefully protecting it will not be overlooked.

At the last session of the General Convention, held in Chicago, there was evidence of a wide-spread desire to make the Convention as broad as the New Church, by making it inclusive of all open acknowledgment of the Lord in his Second Coming, and by leaving the various sections of the Church, which are represented in the Associations, to order as they would those matters of ecclesiastical regulation in respect to which there were supposed to be various views.

The initiative was taken by the ministers, who, by unanimous action, recommended to the Convention to adopt such rules in regard to the ministry as would say to the Church, "we believe in a ministry, we believe in a gradation of ministerial uses; as to particulars, we leave the Associations to do what may seem to them best." "With such powers as the Association shall prescribe," was a part of the rule proposed in regard to ordination into the ministry.

The Convention responded at once to the ministers, and unanimously adopted their suggestions. It raised a committee to revise its Constitution in the same direction. A work well begun is likely to be completed at the next session, or at any rate advanced an important stage.

This step was, it seemed to us, a great advance in the line of freedom and courtesy. It insisted on essentials; it did not insist in respect to matters in regard to which men might differ and still be heartily of the New Jerusalem. There was, so far as could be seen, no reluctance in taking this step; and there will be, we believe, no serious opposition to carrying out to its legitimate applications the principle already adopted.

But this will require a good deal of courtesy. It has been required already. The first Association to meet after the Convention, was the one in Maine. In this Association there had resided a minister, whose case at once brought to view the breadth of the new rules. The former rules had required him to be baptized into the New Church before he could be ordained. This requirement was based on deductions from the doctrinal teachings of the Church, and in the perceptions of the large majority of our people. But it had not been made an inflexible rule with lay people on their reception, and there was some reason why with ministers the freedom of the individual conscience should not be infringed. The person in this case was Baman N. Stone, a man of retiring habits and few words, but of firm purposes. He had been baptized and converted in the Trinitarian Congregational Church, but had never accepted its teachings in full. He never professed more than he knew; and when installed over the Congregational Church at Fryeburg, Me., he read a creed of his own. He was always open in his teaching; and when he found from reading Swedenborg that he belonged with us, he resigned his place. He was then deposed from the ministry.

A New-Church Society was soon formed in the town, and Mr. Stone was invited to be its pastor. He had considered the question of baptism into the New Church, and decided it in the negative. Many of his people felt otherwise, and were baptized when the Society was instituted. A church was built, and services were conducted by Mr. Stone, but he felt that his ministerial powers had been taken away, and he refrained as far as was possible from administering the ordinances. In this way, without a word of complaint from him or his people, some years were passed; then the Convention took the action of last summer, and, at its meeting in August, the Maine Association ordained Mr. Stone.

Courtesy now required of all other sections that the action of

Maine should be respected. Whatever other Associations might do, they must be respected in their right to decide for themselves.

But we regret to say that this clear principle seems not to be known to some who were not at the meeting in Chicago. One of our periodicals has thought it strange that some ministers present at Fryeburg from other Associations did not interpose to prevent the action. What right had they to take part in the meeting? They were invited there to conduct religious services, but they were not invited to act either as ministers or delegates of the Societies in Maine.

Another instance of forgetfulness has come to light. At the Ohio Association's meeting the proposition was made in a letter that the action in Maine should be considered and pronounced upon. But Ohio has only Ohio to regulate, and we are very glad that the principle adopted by the Convention was maintained.

There will likely be other cases in which Maine may not agree with Ohio, or Massachusetts with Pennsylvania, and the only attitude for all to maintain is that of courteous regard for independence so long as the Constitution of the Convention is not harmed. If that be harmed it is the province of the Convention alone to deal with the Association offending.

As for criticism by individuals, all will agree that it is the right of all. We will only say that it should be the result of careful investigation into the facts of any case. Especially as to one who has suffered so much for the New Church as Mr. Stone, and who has borne all the reproaches which Calvinistic wrath could invent so gently as he has, it seems a little hard that the free and unanimous action of his Association in making him one of their ministers should be received with coldness by any among us.

A Good Reply.

Rev. Joseph Cook, who has been carrying round the world his lecture well known in Boston, was effectively answered in Sydney, New South Wales, by the following letter to a newspaper: —

"Sir,— My attention has just been drawn to a paragraph in your report of the Rev. Joseph Cook's recent lecture on Spiritualism, to the effect that the teachings of Swedenborg are immoral, and are, on this account, rejected by Swedenborgians. Though objecting to be called a Swedenborgian, I presume Mr. Cook would include me in the class he thus designates, since, after more than thirty years' study of the writings of the Swedish philosopher, I consider that they unfold a theology and psychology at once rational, scriptural, and practical. Their

morality is as pure as their philosophy is elevated. Mr. Cook insists, in his strictures on Spiritualism, on the practical test 'by their fruits ye shall know them.' The test is good on every question of morals, say, for instance, the marriage question as treated by Swedenborg, which Mr. Cook singles out as specially immoral. If the teachings of Swedenborg on marriage be immoral, this should be more than ordinarily pronounced amongst Swedenborgian families. Such not being the case, Mr. Cook endeavors to get out of the difficulty by assuming that Swedenborgians reject the doctrines of Swedenborg on marriage. This, however, is a mistake. Swedenborg attaches the greatest sanctity to marriage, teaching, what his followers believe, that it is a spiritual, and not merely a corporal, union of those who truly and worthily enter upon it; the distinction of sex being one of the soul as well as of the body, and surviving, therefore, the life in this world. Whether this be a true view of the case or not, it seems to have had the opposite of a demoralizing influence on the sensitive female mind in America. Margaretha Weppner, in her book of travels, entitled 'The North Star and the Southern Cross,' after lamenting the low condition of morals generally which she observed in American cities, and especially noticing the criminal practices common amongst women, in religious as well as fashionable circles, makes a special exception in favor of 'ladies of the Swedenborgian faith.' 'In many different families,' says she, 'belonging to the Swedenborgian creed, I have noticed with pleasure the prevalent simplicity, modesty, and purity of life, and their strict adherence to the example and teachings of the Saviour.' Miss Weppner is a Roman Catholic, and therefore no partisan of Swedenborg.—I am, sir, etc."

J. Le Gay Brereton.

The Spiritual Diary.

We learn with pleasure that an English translation of this work is to be issued in London in five volumes, which will contain about 500 pages each, at a cost of six shillings a volume. Subscriptions are received by E. H. Swinney, 20 Cooper Union, New York. We wish that these fragmentary notes of "things heard and seen," including as they do some treatises in a degree of completeness, might be issued, not under Dr. J. F. I. Tafel's title of "Spiritual Diary," a mystical name, but as "Memorabilia," the name given them by Prof. R. L. Tafel.

A New Life of Swedenborg.

We have been permitted to see the manuscript of a new biography of Swedenborg soon to be published. The author is Mr. Benjamin Worcester, whose first experience in this field was in editing "Hobart's Life." Mr. Worcester has been for a long time accumulating the materials for his work, and here presents Swedenborg in connection with a vivid description of his times. We have been impressed in reading it with the idea that this calm, strong story is in the form which Swedenborg himself would

approve. It is at once an affectionate tribute, and a closely studied account. It brings one by both inward and outward evidence to realize the mission, and the man who performed it, well. It will, if we mistake not, be a hand-book in the New Church.

Bibliotheca Novæ Ecclesiæ.

We have heard with great pleasure of the proposed publication of a work of this sort. It is now in preparation by the Rev. J. R. Boyle, of England. From a specimen page we learn that a full account will be given, not only of all the books printed by or for the church, and of those printed in opposition to it, but also of the writers, many of whom are not as well known as they deserve. As a small edition only will be printed, subscriptions should be made at once to the publisher, Charles Higham, 270 Farringdon Street, London, E. C., or to the Rev. J. R. Boyle, Cottingham, near Hull, England.

THE RELIGIOUS WORLD.

The Supposed Necessity of a Vicarious Atonement.

While men are moving steadily towards denial of the need in Divine Justice of a vicarious atonement, although the need of Divine incarnation and reconciliation becomes more and more manifest, a new argument which lately appeared in the *Baptist Review*, and was reprinted in *Dickinson's Theological Quarterly* (London), may seem to some to give support to the old view.

The writer, Rev. E. A. Waffle, takes for his subject, "The necessity for the Atonement grounded in the Nature of Man," and proceeds to an argument which may be summed up in three propositions, namely: —

1. Sin produces a sense of guilt.

2. This sense of guilt is not fully taken away by the sinner's suffering.

3. The sense of remaining guilt can only be taken away by the conviction that another has suffered in one's stead.

We are very glad to see this willingness to reason on this subject, for reasoning will lead to the discovery of any weakness in a doctrine. We would not enter upon a wide range of discussion, but would merely meet Mr. Waffle's points with the remark that the first is well taken, that the second is erroneous, and that the third is wholly false.

1. It is true that sin is followed by a sense of guilt, and the writer is able to show by facts that it is so. No one in his senses can doubt it. "Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy son." This is the confession of all contrite sinners.

2. But the second point, that sin, even after punishment, leaves a sense of guilt, is not exactly true. Mr. Waffle here is unable to quote facts, and so he cites Byron and Shakespeare. But the great dramatist, in his delineation of guilt in Lady Macbeth, is not describing a repentant state. "Out, damned spot!" are not the words of a Christian seeking forgiveness, and are far away from Mr. Waffle's purpose. Lady Macbeth died in her sins. He should have cited the prodigal, and should have shown him standing unconsoled in the midst of the feast. He should have shown that the father's forgiveness was inoperative. He should have pointed out that, when our Lord said to the woman, "Thy sins are forgiven thee, go in peace," he was promising the impossible.

To say that "the soul cannot atone for its own sins," marks a mind weakened by submission to a falsity. Why cannot it atone? Why cannot amends be made in repentance, reformation, and regeneration? Why cannot memory heal? Mr. Waffle has cited the hardened soul of Lady Macbeth; we would quote the Holy Word: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together," saith the Lord; "though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."

3. The third proposition falls into the second. It is not denied that deep and long-continuing regret will chasten the soul, and teach it humility and self-depreciation; it is not denied that the knowledge of the Lord as our Saviour, the visible God, is necessary to deliverance from evil and peace of soul; but the story of his sufferings does not so much satisfy our sense of guilt, as it deepens it, while it draws us to him. The convictions of man demand punishment and forgiveness: his own punishment, and the forgiveness which infinite mercy bestows.

A True Missionary Spirit.

President Hopkins spoke the words of a wise old man at the meeting of the American Board in Portland: —

"An unmistakable drift has characterized these meetings from the beginning; a drift toward a decided enlargement of our work in all directions. But it is not so clear what is to be the motive-power of that work. I have heard three words in these meetings uttered to express what is the true motive of missionary labor. The first word is duty, and that is a good word; the second word is enthusiasm, and that is a good word; the third word is love for the Saviour, and I like that word better. This was the motive which Christ sought to arouse in the first missionary preachers after the resurrection, in the question thrice repeated, 'Simon, son of Jonas, lovest thou me?' Duty is not the impulse to Christian life. Love is the impulse; duty is the restraining power which regulates and directs it. Duty is a steel which strikes out of the flint rock a single spark, and leaves it as flinty as before; love is the rod of God that brings forth out of the rock a perennial spring which follows the pilgrim through the desert. Orthodoxy is good; but orthodoxy without love is light without heat, and that never made anything grow. Why it is that the Gospel has been made known to so small a proportion of the human race I do not know. But if I am asked whether here and in heathen lands men need to be made radically better, that I do know. And I know that the Gospel is adapted to make men better, and that Jesus Christ came down from heaven and died to make men better. This answers all questions about the propriety of carrying the Gospel to the heathen. Love for Christ requires us to labor with him to make men better. Knowing this, I am ready to go on with my work with him for men without being hindered or troubled by special and doubtful questions. This love of God, shed abroad in the heart through Jesus Christ, is a medicine against all agnosticism and materialism. He who has heard a voice saying, 'Come unto me,' and has come, is not in doubt; he *knows*. All questions about a personal God are carried forever into the background. His love for the Saviour is the motive-power of missions. Where this love is not, missions will not be established or will fall into decay. Such a love for the Saviour must be a bond of union to all who love him; no other bond of union is adequate. This love for the Saviour is our hope and strength. We have a personal Leader whom we love and whom we follow. We are not dealing with a law or a tendency, but with a Person who loved this cause well enough to die for it, and who will carry it forward to its consummation."

Wrong Idea of Swedenborg.

A WRITER in the *Christian Register*, who does not give his name, treats upon "Swedenborg's Theology" in a queer way. He defends this theology from the charge of giving too realistic an idea of heaven, by maintaining that it gives no idea of it at all! In other words, the writer understands Swedenborg to be giving an account in correspondential language having no literal truth. This is not wholly a new error, but it is a marvellous misunderstanding. A paragraph will give some idea of his thought:—

"The discovery of this interior principle elevates his writings above the realm of absurdity. The spiritual world with which he has communication is not a material state of existence in the unknown future, but is a present state of spiritual thought, or of the enlightened rational faculty which is elevated above the condition of merely natural or material thought. The angels and spirits with whom he communes, he himself declares, are not to be thought of as persons, but they are those Divine principles of the Word, of Love and Wisdom, which form angelic and spiritual men. When he converses with the spirit of Luther, Calvin, Sir Isaac Newton, or others who have passed from this life, it is by means of their writings, in which resides the spirit of their lives."

It is hardly necessary to say that New-Church people see the matter very differently. Heaven is, indeed, a state of life; but it is also a real world, having its objective realities, not material, but spiritual in their essence. Those objective realities do, indeed, answer to the spiritual condition of the inhabitants. But in what he tells us of them, Swedenborg was speaking after many years' experience as a scientist, and he used language which was direct and not correspondential. The dreamy reader has never understood him. It is the exact thinker who finds light in his pages.

"The studious reader" who wrote these words, can never have noticed the oft-repeated declarations of Swedenborg that the Lord had opened the eyes of his spirit, and so permitted him "to be with the angels, to speak with them as man with man, and to see the things which are in the heavens and in the hells, and thus now to describe them from things seen and heard."—*Heaven and Hell*, n. 1.

A Candid Confession.

ONE of the most frank admissions which we have seen, was lately publicly made by Rev. George E. Ellis, D.D., an eminent Unitarian clergyman. It was no less than an open acknowledgment that, in the famous controversy which took place early in this

century, his side was wrong; and therefore that, so far as the Bible is the guide, it is wrong to-day. Dr. Ellis said,—

"I have carefully considered the words and thoughts which I am about to express, fully apprehending their serious bearings and that they may startle or grieve some others, if not you. Fifty years of study, thought, and reading given largely to the Bible and to the literature which peculiarly relates to it, have brought me to this conclusion, that the book — taken with the especial Divine quality and character claimed for it, and so extensively assigned to it as inspired and infallible as a whole, and in all its contents — is an Orthodox book. It yields what is called the Orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts made upon them, find in it Orthodoxy. Only that kind of ingenious, special, discriminative, and, in candor, I must add, forced, treatment which it receives from us liberals, can make the book teach anything but Orthodoxy. The Evangelical sects, so called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves.

"In that earnest controversy by pamphlet warfare between Drs. Channing and Ware on the one side, and Drs. Worcester and Woods and Professor Stuart on the other,— a controversy which wrought up the people of our community, sixty years ago, more than did our recent political campaign, I am fully convinced that the liberal contestants were worsted. Scripture exegesis, logic, and argument were clearly on the side of the Orthodox contestants. And this was so, mainly because the liberal party put themselves upon the same plane with the Orthodox, in their way of regarding and dealing with Scripture texts in their bearing upon the controversy. Liberalism cannot vanquish Orthodoxy, if it yields to the latter in its own way of regarding and treating the whole Bible."

Sunday-School Thought.

THE *Sunday-School Times* has lately contained an article of interest on the question, "What can we know about heaven?" but it has allowed a lady contributor to write queerly on the "signs of the ages." Think of children in these days being taught to look for such signs as "virtuous lives of unbelievers," and "descending fire on unbelievers," and again of "dissolution of earth" and "consignment to the lake of fire." The *Times* should read the young lady a gentle lesson from MATT. xvi. 11: "How is it that you do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

Freedom not Declining.

We meet continually with evidences that the old unquestioning submissiveness to unreasonable creeds, and to the dictates of men

in positions of authority in church matters, is passing away quite as rapidly as is safe. Take as an instance this quiet paragraph which lately appeared in the *New York Independent*, undoubtedly referring to Andover Seminary: —

"It has seemed to many persons that the chief end of another seminary, or rather of its theological tuition and training, was to establish its students in the so-called 'New England Theology,'—a theology quite likely, in course of time, to be numbered among the numerous provincial systems of divinity which have had a transient local popularity and are obsolete."

The Extreme Reached.

It would seem from the following as if the denial of our Lord, by the so-called liberal Christians, had reached the point beyond which it had no farther to go: —

"I noticed in the *Congregationalist* a remark of Mrs. Julia Ward Howe respecting Harvard divinity students, that upon entering on the work of preaching they can 'only stand and talk of what we call God.' The writer had the opportunity of hearing one of Boston's foremost 'liberal' preachers recently, for a time, and in commencing his invocation, at the opening of the service, he almost invariably used the expression, 'O Thou whom we call God!' and the whole prayer came no nearer the Christian idea of God than that."

A Juster View of Probation.

In the *New Englander* for November, which always has some thing to encourage a hopeful Christian, there is an article on the "Provision and Method of Salvation." The writer deals effective chastisement to the old idea of probation, by which the heathen were condemned with the wicked, and says,—

"The so-called New England theology has not borne faithful witness. And just as little have the sources from which it sprang. It has failed to develope, it has even repressed and prevented vital elements of the Christian consciousness. In doing this it has also dealt perversely with the Christian Scriptures. Christian feeling and life have brought about a reaction. They have broken the iron hardness of a false logical system. The result is, that theology has been modified in spite of itself."

He then speaks of the salvation of infants, which is now taken for granted, in connection with the state of the heathen, which is essentially similar in its imperfect understanding of Divine law, and closes with the declaration, "that the God, who has redeemed us, and who can and does apply that redemption variously, will suffer no soul to fail of that redemption simply for lack of the knowledge of it."

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